Doctrine and Defense.

Theological and ecclesiastical contemporary history

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Luther: "A preacher must not only feed, so that he instructs the sheep how they should be true Christians, but also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and introduce error, as the devil does not rest. Now you will find many people who may well suffer you to preach the gospel, if only you do not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet it is not enough to keep the sheep, and to keep them, lest the wolves come and lead them away again. For what is it built, if I throw up stones, and I see another throwing them in again? The wolf can well suffer that the sheep have good pasture, he has them the better that they find hostile; but he cannot suffer that the dogs bark hostilely."

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Doctrine and Defense.

Volume XIII. January 1867. **No. 1.**

Address

to open the sessions of the General Synod of Missouri, Ohio, et al. States,

held at Trinity Church, St. Louis, Mo. on October 31, 1866.*)

In the name of the holy highly praised Trinity, God the Father, and God the Son, and God the Holy Spirit. Amen.

Venerable and beloved fathers and brothers in the Lord!

Twenty years ago, when sixteen preachers gathered in the city of Fort Wayne in the state of Indiana for the purpose of drafting a constitution for the then newly formed synod of Missouri, Ohio and other states, these preachers proceeded on the basis of the conviction which had become theirs by the grace of God, that the Evangelical Lutheran Church of the unaltered Augsburg Confession is the true visible Church of God on earth, and that therefore the doctrine set forth in the public confessions thereof is also true, as silver in an earthen crucible, proven seven times. Convinced that Luther was not a mere witness of such and such important truth, but the angel with the eternal gospel promised in God's Word, who was to fly through the midst of heaven, the reformer of the church chosen, awakened and called by God Himself, and that the reformation of the church brought about by his ministry was a real reformation, a true renewal of the first apostolic church, they decided not to make anything new, but to take the church of the Reformation as their model in all things, in doctrine and practice. Through the public confessional writings of the Evangelical Lutheran Church, as well as through the private writings of Luther and his faithful co-workers and followers, they came to a clear understanding of the pure doctrine of Scripture and thus to a firm, immovable foundation of faith.

*At the advice and request of some of his fellow ministers, the undersigned takes the liberty of giving this speech here instead of a "Foreword". Among other reasons, which move him to do so, he is particularly determined by the thought that the price of the synodal report is thereby reduced. Walther.

When they arrived, neither the alleged new discoveries of the scholars in the field of doctrine in the old homeland, nor the reluctant conditions of this new fatherland of ours, prevented them from laying their hands on the work of building a church here, as it had once been raised from the thousand-year-old rubble by the work of the Lutheran church reformation almost four and a half hundred years ago. As weak and unworthy as they felt in every respect for such a great, difficult work, it was precisely their awareness that they were not following their own wisdom and prudence and not seeking their own honor, but walking in the footsteps of God's own sealed servants and seeking only God's honor and the salvation of souls that made them strong and confident.

When our Synod then entered into life, not only publicly confessed all the symbols of the old Evangelical Lutheran Church before friend and foe without reservation, and, with the rhyme on its banner: "God's word and Luther's teaching now and never perish," cheerfully began its work, but also in doctrine and defense, in constitution and practice, really began to proceed according to those symbols and their motto: then immediately loud and decisive opposition arose from the most diverse sides and in the most diverse ways.

Because we declared the church, in which the doctrine of the unaltered Augsburg Confession really prevails, to be the true visible church of God on earth and all other ecclesiastical communities to be false churches and sects, we were accused of harboring an obviously papist view of the church. Because we professed the conviction that the Evangelical Lutheran church confessions were pure and without any error in faith, and that every minister of our church, as long as he wanted to be so, was sacredly bound to teach according to them, we were accused of putting human writings next to, yes, above God's Word and of introducing an unbearable compulsion of conscience. Because we confessed Luther as God's chosen instrument for a true reformation of the church, and testified that according to God's Word the pure doctrine of our church is to be drawn above all from his writings and that the right understanding of its confessions is to be obtained, we were accused that we were practicing human idolatry with Luther and ascribing to him the infallibility of a pope. But because we also protested loudly and solemnly against those erroneous Lutherans who declared the visible Evangelical Lutheran Church to be the One Holy Christian Church, apart from which there is no salvation and no blessedness, and because we therefore also admitted without concealment that the Church of the faithful and blessed is the Church of the faithful and blessed, that the church of the faithful and the blessed was also hidden outside the visible Evangelical Lutheran Church, even in the midst of the sects, even under the regime of the Roman Antichrist, we were accused from another side that we were basically unionists. However, because we

At the same time, as we not only fought against every error in the faith that was contrary to God's word as something dangerous to the soul, but also renounced every religious warfare, every external church union without inner unity of faith and confession, and even withdrew from all associations of different believers for the common spread of the kingdom of God, others accused us of Pharisaic intolerance, quarrelsomeness and condemnation, narrow-mindedness and lack of love and zeal for the work of the Lord. Because we, together with Luther and the church of the Reformation, conceded to the office of preaching no other and further authority than that of the word, and to the believing Christians the full dignity of the spiritual priesthood, we were reproached that the dignity and authority of the holy office of preaching was handed over and abandoned to the arbitrariness of the rough crowd and the holy Christian faith to the decision of the majority vote. But because we were at the same time anxious to lay the foundation for a Protestant ecclesiastical order and discipline, rejected the temporary hiring of preachers and insisted on a proper appointment of them, kept the institute of confession, introduced the use of the binding key against stiff-necked impenitents and those in error in the faith, and the like, we were accused from other sides of papist usurpation, priestly rule and fanaticism. Because we, together with Luther and the old Lutheran church, did not want to let our conscience be bound to any human church order, freely chose an order corresponding to our new circumstances here, and generally insisted on our freedom in all things neither commanded nor forbidden by God, in all so-called middle matters, some accused us of enmity against all discipline and order, of deception of freedom, and of innovation; But because at the same time we did not allow the retention of certain old edifying customs and ceremonies, which confess our faith against error, to make us sinners, others accused us of being on the way to Rome. Because we asserted the original equality and independence of each church and congregation and did not grant any church supremacy over another and any synod over an individual congregation, we were accused of separatist desires for independence; but because we ourselves formed a synod with supervisory authorities and visitator offices, we were accused of having hierarchical plans against the freedoms of the congregations. Because we, together with Luther and the church of the Reformation, made the doctrine of justification by faith alone, without all works of the law, the constant central point of our teaching, did not want to know anything about so-called new measures to bring about so-called religious revivals and revival, and about no other means of grace than God's Word and the holy sacraments, and always insisted first on pure doctrine as the main thing, we were accused of enmity against a living Christianity, of storming the law, of trusting in the law, and of being a "church".

Because we preached at the same time that the true faith is only in a repentant heart and purifies, renews and restores it, we were accused of promoting a pietistic-legal Christianity. Because we condemned the new gospel of this last time of inherent inalienable human rights, of general freedom and equality in the civil sphere as a fight against God's order among fallen men, we were accused of approving of tyranny and injustice. And because we finally did not want to know anything about a so-called further development or rather alleged improvement or reformation of the doctrine of our church, as the scholars within it are now striving for, especially in our old fatherland, with the interference of philosophy, and because we also confessed ourselves that we do not intend to seek anything new here, neither in doctrine nor in practice, Because we ourselves confessed that we do not seek and establish anything new here, neither in doctrine nor in practice, but rather hold on to what we have, we were accused of being arrogantly finished, and that we were enemies of theological science and progress, that we lacked spirit and creative power, that our theology was only a dead mechanical learning and dependent repetition of the outdated.

Thus, our synod was predicted a quick, certain downfall or only a meager existence without blessing and influence. Our synod was seen as a tree that might have grown, blossomed and borne fruit in the sixteenth century, but which, transplanted to the alien soil of the nineteenth century, would inevitably wither soon. What was expected from it was nothing but disaster, disturbance of the previous peace, confusion of consciences, quarrels, strife and division.

However impetuously we were attacked from all sides to force us out of the position we had taken up, we did not allow ourselves to be swayed by anything, but, with the example of the church of the Reformation firmly in mind, we went forward confidently on the path we had once trodden, undeterred by all attacks to the right and to the left.

And what has happened? Has the prophecy of our opponents come true? No; not only does our synod, after nineteen years have passed since its founding, still exist today, but through its ministry thousands of immortal souls have already been led to Christ, some of whom have already died blessedly in the joyful confession of his name and are now triumphing at the throne of God, and some of whom are still alive and confess with words and works that they have attained the truth and through it God's grace and a new and firm heart. And not only a number of individual souls known to God alone have been saved through our ministry, but all the storms that have come upon us have only contributed to the fact that the weak rice of our Synod, always

The synod, which has grown up to become a tree with ever deeper and firmer roots and wide-spreading branches, has been influenced by some in both doctrine and practice. And whether we have not been without influence externally, may be testified to by those who at first loudly objected to precisely that in our Synod which they now hold fast themselves, or which they now strive for as their goal, and who, instead of shunning us as destroyers of the church, as before, now reach out to us for fraternal union. Even outside the boundaries of the Lutheran name, our new testimony to the old truth has made many a dangerous error stupid and acquired courageous advocates for many a noble truth. Yes, I dare to say it: with the emergence and spread of our synod, the time of a newly awakening Lutheran life of faith and a victorious struggle of the old Lutheran truth against error and invading corruption has undeniably begun here. -

How? Am I saying this here to give credit to ourselves for all this? Woe is me if this were the reason! Then the curse of him who said, "I will not give my honor to another," would have to strike me. For truly, not to us, not to us is the honor due for the blessing that has accompanied the existence of our synod in this country. This blessing is rather a monument of the free grace of the great wonderful God, who dwells on high and in the sanctuary, and looks upon the lowly; a new seal of the word: "Whom I am gracious to, I am gracious to, and whom I have mercy on, I have mercy on. So now it is not up to anyone's will or running, but up to God's mercy"; yes, that blessing is a new proof of the saying of the Holy Spirit: "Not many wise according to the flesh, not many mighty, not many noble, are called; but whatsoever is foolish in the sight of the world, God hath chosen to put to shame the wise; and whatsoever is weak in the sight of the world, God hath chosen to put to shame whatsoever is strong; and what is base in the sight of the world, and what is despised, God hath chosen, and whatsoever is nothing, to bring to nought whatsoever is; that no flesh should glory in His sight."

Yes, m. Br., in view of the history of our Synod, we exclaim today with David with all our heart: "Not to us, O Lord, not to us, but to thy name give glory, for thy grace and truth." For not we, not us, but the LORD alone is the Creator of all the blessings that have been laid upon the existence of our Synod thus far.

But I ask you, what was the <u>way in</u> which the Lord made us worthy of this blessing? - It was none other than this: that we did not establish anything new and our own here, but asked for the previous ways and entered the old good way; that we sat down as disciples at the feet of a Luther and other orthodox, godly teachers, already triumphant in heaven, and that we walked in their footsteps; that we made the church the Reformation

and made their pure confessions our banner, our guiding star, and our wall around us. We have made the attempt, if one wants to call it so, whether souls cannot be built up to blessedness also in our nineteenth century by the teachings of the sixteenth century; we have made the attempt whether the tree of our old Lutheran church, which once bore such glorious fruits for the salvation of millions throughout the centuries, will not prove its old first driving force and fruitfulness still today - and behold! our hope has not come to shame. Even if the time of our existence is not a time of such great search for grace as the time of the Lutheran Church Reformation, the old doctrine has now again shown its old and eternally new power; thousands of souls have been led by it to faith and through faith to salvation, and a church has risen, united in faith and confession and shining in love and good works.

So then, I find myself compelled to call out to you today: Do not forget that we owe the blessing bestowed upon us not to our wisdom, much less to our worthiness or our zeal, but by God's grace alone to the fact that we, desponding in our knowledge and will and ability, as obedient children of the old Lutheran Church, have gone back to this our mother, namely to her teaching and practice. This was the hidden cause of all our apparent successes, this the secret reason for our unity up to now, this the armor in which we are not inferior to the great host of our adversaries in all matters so poor and weak.

What do we want and should we do now, m. Br. Do we want to take a different path from today on? Has the time come when we have come of age and become equal to the church of this time, which is searching for new things, so that we now have to think about eradicating the shame of being without creative power?

Let that be far away! It would be sad for us if we had based our faith on Luther and the church named after him and still do. But we have never done so, and by God's grace we do not intend to do so until we see what we believe. We have indeed only been sons and disciples of Luther and the church named after him, but only in the sense that we have allowed ourselves to be led by them to the Scriptures, this one fountain of Israel, this only standard of faith and life, and this only judge in all questions of heavenly doctrine. We have therefore never remained with Luther and his faithful successors; if we had done so, we could not have been their disciples, for they themselves taught us something quite different; rather, we have searched the Scriptures daily with the Bereans to see whether it is so, as they taught us, and since we found it so with joy in living divine conviction, our mind was that of those who taught us.

Samaritans who said to the woman who had led them to Christ, "We do not continue to believe because of your words: we ourselves have heard and known that this is truly Christ, the Savior of the world. Blessed are we if we continue in this spirit! For from the moment when we also want to be something, when we will be ashamed of being only disciples, when we will seek the honor of creating something new as masters, of paying homage to progress and reforming the Reformation - from that moment on the Lord will depart from us with his blessing and then show us in his wrath what the cause of our former blessing was, namely none other than that we wanted to be nothing but keepers of what was familiar to us as Lutherans.

Let us not be lured out of our safe fortress. Let us then remain under the old dear banner, under which the Lord of the Church has led us through many a difficult, hot battle to the bridge. Let us then stick to the duels opened to us by our fathers, from which we ourselves have drawn truth, certainty, grace, consolation, life and strength, and from which we have already watered and refreshed many a thirsty soul. Let us also renounce the honor that we ourselves are the angel who has rekindled and led out the bright star of the eternal gospel to the church; but let us join the great chorus of those who only followed the angel who flew through the midst of heaven and joined in the already intoned psalm of victory: "She is fallen, she is fallen, Babylon, the great city. Here is patience of the saints; here are they that keep the commandments of God, and the faith of JESUS."

Let us then leave to other ecclesial communities the glory of being not the children but the fathers of the Church of the past; let us leave to them the honor of not having inherited the truth, but of having independently investigated it and acquired it for themselves; let them have the zeal to transform the church of the Reformation according to the demands of a new more enlightened age, to enrich it with newly discovered truths, to lead it toward greater perfection, to reconcile it with the spirit of the age, and thus to hurry ahead of us as if in flight, leaving us far behind: we want to remain on our old good way! As Luther once, 349 years ago today, did not make "Forward!" but "Backward!" his slogan, as he returned to the apostolic church, so let us also vow to each other today on the consecration day of our Lutheran Zion: We want to return to Luther and with him to the apostles and prophets of the church, their teaching and practice. We want to continue to be serious about the truth: The Evangelical Lutheran Church of the unchanged Augsburg Confession is the true visible Church of God on earth, also in this new time and in this new hostel opened for it here. For just as there is only One Sun that shines through all the ages

As the old One Same Sun still has the same power to elicit its sweet fruits from the earth today as it did centuries and millennia ago, so also the old One Same Truth will bring forth the fruit of the One Holy Apostolic Catholic Christian Church of the elect today as it did centuries and millennia ago. Amen.

Materials on Pastoral Theology,

mitgetheilt von C. F. W. W.
(Continued.)

§ 16

It is true that the Augsburg Confession expressly testifies "that confession is not commanded by Scripture, but is instituted by the church" (Art. 25.); but it also confesses: "Of confession it is thus taught that one should receive absolution in the church privam absolutionem and not drop it" (Art. 1l.), and in the Apology of the same it says: "We keep confession also for the sake of absolution, which is God's word, by which the power of the keys absolves us from sins; therefore it would be contrary to God (impium esset = it would be ungodly), to thus refuse absolution from the church, etc.". Those who despise absolution do not know what forgiveness of sin is or what the power of the keys is." (Art. Von der Beicht und Genugthuung.) A preacher, therefore, cannot demand the introduction of private confession as a conditio sine qua non of a Lutheran congregation, or prefer to be deprived of the pure preaching of the gospel and perish than to leave private confession unintroduced; rather, he must be careful not to introduce it impetuously where it has already been established, or to want to hold on to its exclusive existence at all costs where abolition of its exclusive use is desired. However, in an evangelical manner, by instruction and exhortation, as well as by praising it, he must work to ensure that, for the time being, it is diligently used alongside general confession and, where possible, is finally reintroduced as an exclusive custom and, where it exists, maintained. In any case, he may not give way under any condition to a congregation that does not want to permit the use of private confession and absolution on the part of individual members, for "to withdraw absolution from the church" would indeed be "against God.

Note 1.

How highly Luther respected private confession can be seen in his "Warning to the people of Frankfurt to beware of Zwinglian doctrine" of 1533, where he wrote, among other things, the following: "If a thousand and a thousand worlds were mine, I would rather lose it all than let the least bit of confession come out of the church.... For it is the Christians' first, most necessary and most useful school, in which they learn to understand and practice God's Word and their faith; which they do not do so powerfully in public lectures and sermons." (S. Luther's Volksbibliothek. Vol. IV, p. 61. cf. pp. 54-66.) When Carlstadt began his iconoclastic reforms in Wittenberg in 1522, while Luther was kept hidden in Wartburg Castle, and, among other things, had abolished private confession, Luther hurried out of his asylum, despite the prince's prohibition, in order to resist the wolf that had broken into his flock as a faithful shepherd. Arriving in Wittenberg on March 6, he preached a sermon every day from Invocavit Sunday until Reminiscere and, with God's help, quickly put everything back in order that Carlstadt's wild swarming spirit had confused and destroyed with a crude hand. In the last of his eight sermons Luther also comes to speak of private confession. We cannot refrain from sharing the following: "Thirdly, there is also a confession, where one confesses to another, and takes him alone to a place, and tells him what his need and concern is, so that he may hear a comforting word from him, so that he may quiet his conscience. The pope has strictly commanded this confession and made it into an emergency stable, so that it is to be pitied. I have rejected and severely attacked this coercion and compulsion when I preached and wrote about confession. And for this very reason I do not want to confess, that the pope has commanded and wants to have it. For he shall leave confession free to me and shall make no compulsion or commandment of it; that he hath no power nor authority to do. But still I will not let anyone take away my secret confession, and I would not give it for the sake of the whole world's treasure; for I know what strength and comfort it has given me. No one knows what secret confession can do, because he often has to fence and fight with the devil. I would have been overcome and strangled by the devil long ago if this confession had not preserved me. For there are many doubtful and erroneous things in which man alone is not well able, nor can he understand them. When he is in such doubt and does not know where to turn, he takes his brother to a place and confesses his distress to him, laments his infirmities, his unbelief and his sin, and asks him for comfort and counsel. For what harm is it to him, that he should be

humble yourself a little and disgrace yourself? If then a consolation comes to you from your brother, accept it and believe it, as if God himself had told you. . . But he who has a firm, strong faith in God, and is sure that his sins are forgiven him, may well leave this confession and confess to God alone. But how many are there who have such firm, strong faith and confidence in God? Let each one look to himself here, lest he deceive himself." (Erlanger Ausg. XXVIII, 249 f.) Therefore, on Luther's advice, the exclusive use of private confession and absolution was established by church ordinance in almost all church ordinances of the 16th century churches in communion with the Wittenberg church, while general confession was not permitted. For example, the church order of 1542, signed by Luther, states: "Whether or not a pastor should have those who were supposed to communicate in the morning stand in a crowd and give them a common absolution: That shall by no means be."

Whoever does not believe that Christ has already completely redeemed the whole world, and that the good news of the Gospel is therefore nothing other than an absolution to be brought to the whole world, based on that redemption which has already taken place, and which, in order to bear its blessed fruit, requires nothing but faith in it or, in a word, acceptance; or whoever has never yet come to the experience of his need for sin, will certainly never be able to convince himself of the preciousness of private confession and "absolution. And if, as unfortunately often happens, the preacher himself does not make use of this glorious means of consolation, and thus cannot speak of its glory from experience, it is not to be wondered at if his instruction in regard to this institute remains without success with his congregation.

We take the liberty here of recalling an article in the "Lutheraner" which appeared (Vol. 6, No. 15) under the heading: "How great and pernicious is the error of those who deny the preachers of the gospel the power to forgive sins on earth.

Note 2.

As high as private confession and absolution have ever been placed in our Lutheran church, they have not been in use in all Lutheran churches, nor have our orthodox fathers denied a church the predicate of being a true Lutheran church if that institute had not been introduced in it. Thus, for example, the theological faculty of Wittenberg wrote in a theological objection of 1619: "Since we do not deny that such private confession is not practiced in all orthodox churches, it is not necessary for us to be able to say that it is a true Lutheran church.

Churches, where there is also forgiveness of sins and worthy use of the Holy Communion. Therefore, the confessional has not been ordered to either of these ends." (Consil. Witebergens. II; 139. Dedtkennus' Thesaur. consil. II, 749.) Furthermore, the Wittenberg theologian F. Balduin writes: "If in those churches where private confession is in use, it can be omitted by someone under certain circumstances, rather, in those places where it is not in use, and yet the doctrine of the Lord's Supper is kept pure, as happens in some places in Upper Germany, it is omitted, and yet the Holy Communion is received wholesomely. The Lord's Supper is received wholesomely. For customs, which are mean things, can take nothing away from the essence of the sacrament." (Tract, de cas. consc. p. 467. f.) Thus writes the Leipzig theologian Hier. Kromayer: "Although this (private confession) has no divine commandment and has been abolished by many orthodox churches, e.g., the Strasbourg, Swedish, and others, as a middle thing, it nevertheless has examples in the Holy Scriptures and its not to be despised. Scripture and its benefits are not to be despised.... The fact that no one is admitted to Holy Communion in our churches is not to be despised. That no one is admitted to Holy Communion in our churches unless he has confessed his sins comes from the ecclesiastical institutions. However, they do not condemn other churches which do not have that private confession." (Theol. positivo polem. p. 584 f.) Thus the Strasbourg theologian Conr. Dannhauer writes: "In the articles of the Augsburg Confession private absolution is established, and yet Christian freedom is also permitted. Thus, in St. Nicholas Church in Strasbourg, for the sake of Marbach, who belonged to Luther himself, private absolution has been retained and it is still maintained." (Theol. casual. p. 99.) Finally, the Jena theologian F. Bechmann writes: "One objects: Many churches of the Augsburg Confession retain in practice only public (general) confession. Answer: This is admitted; but as we do this out of Christian freedom, so in other churches of the Augsburg Confession, out of the same Christian freedom, private confession is retained." (Theol. polem. 1702. p. 865.) Of the so-called general confession, the Wittenberg theologian Balth. Meisner: "None of our teachers has censured or condemned the kind of general absolution, which is in use not only in the Reformed, but also in some Lutheran churches, as a godless one. For we know by God's grace that the word of absolution, which the church minister announces in the name and by command of Christ to the confessors in general, is precisely the word which in our churches is applied not to all in general, but to each individual; and therefore we say that that absolution is a true and effective one, and this one not only a true and effective one, but moreover also a more fitting one, for the sake of the causes stated." (Colleg. adiaphorist. disput. 7.1616. E. 2. bI Non-.

The less may no preacher allow the congregation to forbid private confession, even if it does not have exclusive validity among them. Luther therefore writes (together with Melanchthon and Jonas) in the Rathschlag on the action at Schmalkalden: "Although we do not want to force anyone to confess a mortal sin, nor do we want to oblige them to tell all sins and to torture their consciences, as under the pope, this is just as unacceptable as forbidding confession and pushing absolution out of the church. . . What is absolution but the Gospel, told to an individual, who thereby receives consolation for his confessed sin?" (Luther's Werke, Walch's Ausg. XVI, 2177. f.)

It is known, by the way, that the bishop of Constantinople, Nectarius, when a crime was committed in private confession by his deacon, causing great annoyance and filling the whole community with awe against private confession, abolished it in 391 without further ado, thus clearly demonstrating the Christians' recognition of Christian freedom at that time in this point as well.

Note 3.

The private confession is to be held in a vain, unlocked and accessible place, preferably in a cage, where the confessor and the confessing person can be seen, but at such a distance from those otherwise present that they cannot hear what is said. In the Saxon General Articles it says: "Likewise, the confession and interrogation of those who want to go to communion should not take place in the priest's and deacon's house, nor in the sacristy, but in the church in public in the choir, so that all this is done with great discipline and seriousness, in the presence and with the prayers of the people. . . Because, ... when the people find themselves in the church for confession, ... they surround the confessor in such a way that no one can secretly announce his request to the priest, nor can the sacristan speak to them of the charge: the sacristan shall make such an arrangement in each place that in the cities the sacristan sits in the choir in places far apart from one another and the people remain outside the grille or choir, from which one after the other goes to the confessor, to whom he can speak, so that others in the church do not hear it. In the villages, however, the priests shall call their confessors to stand still in their chairs until the confessor has left the choir. (The Most Serene etc. Lord Augusten etc. Order. Leipz. 1580. fol. 298. f.)

Note 4.

Although the preacher has the duty, if he hears an evil rumor about a confessor, to question him about it, not to deny him absolution if he claims that

the rumor is groundless and nothing can be proven against him. To inquire about secret sins is against his office. In the Saxon General Articles, it is therefore written: "The church servants should not cheekily ask of their confessors what is not confessed to them; for this confession is not ordained for an inquisition of secret and hidden sins, but primarily and solely for the instruction of the unintelligent and for the consolation of afflicted, challenged consciences. (A. a. O. fol. 297.) But to the question: "Whether also a priest in the confessional may reproach a person for a common cry?" the following answer is found in the Dedekennus: "Yes, indeed; for Luc. 16. says that the unjust steward was reproached before his lord, as if he had killed his goods, whereof the lord takes occasion to speak unto him, saying, How hear I this of thee? Do not say, "I find it true that you do not keep house with me. So a priest, because he is the watchman of the people and must give an account for them one day, therefore, if he hears something evil, that his parishioners are not keeping one thing right, it is not proper for him to be silent about it. 1 Cor. 1 we read: It has come to me through those of Chloe's household.' 1 Cor. 11: "I hear that there are divisions among you, and I partly believe it: "It is a common cry that fornication is among you. Here Paul takes cause from a common cry to write to the Corinthians. Luther writes: If one comes to confession, and I have suspicions, I should diligently inquire into all the circumstances. If he is even suspicious, I should esteem his no higher than my suspicion, and if he stops and asks for the sacrament, I should give it to him. Chemnitius in the Examen of the Tridentine Council p. 365, where he deals with the usefulness and proper use of private confession, places these words among others: "One also asks them if one believes that they are in certain sins. - How? if a priest also had causes that drove him that he had to hold the evil cry against his confessor? for Paul says: let no one lay hands on him soon, 1 Tim. 5. Item Dr. Luther: Not only do those dishonor the sacrament who take it unworthily, but also those who give it unworthily. But if I want to know whether someone is worthy, I must ask him what I hear from him, and then hear from his answer whether he is worthy and sorry for his sin and wants to amend. For if he still defends his sin and is altogether an unrepentant sinner, the priest cannot release him. - How, if in confession the blessed hour had come, that God would work the knowledge of sins? For people cannot recognize their sin from themselves, and even though they know that they have done so, they also know that they have done wrong, that it is also hidden from many: they still do not respect it, but nevertheless go to the sacrament, yes, as Dr. Luther wrote, many cover their sins, shame and vice with the reception of the sacrament.

Because people do not recognize their sin themselves, or do not feel sorrow for it, but God must work repentance and sorrow; but he works repentance and sorrow not without, but by means: therefore it is necessary for a priest to speak to his penitent of the evil rumor that has come upon him, whether God would give repentance through his office, so that the penitent would begin to go into himself and gain repentance and sorrow for the sin he has committed until now. (See Thesaurus Consilior by Dedekennus II, fol. 752.)

On the same subject Balduin writes the following: "If someone's sin is rumored but not yet confessed, but the one who is under suspicion nevertheless desires absolution from sins: then he is to be heard kindly, even if he himself makes no mention of that offense in confession, but the confessor must call the rumor to his memory and inquire without passion how it is, whether he is conscious of it in conscience, and ask him not to conceal anything about it. If he confesses the offense and suffers for it and promises to refrain from it henceforth, then he is to be received with open arms as a penitent sinner, absolved from that sin and fraternally admonished to beware of it henceforth. If, however, he not only denies the deed, but also excuses himself extensively, he cannot be forced to confess the deed either by refusing absolution or in any other way, for a church servant is not a torturer of conscience: However, the circumstances of the deed are to be explained to him, and he is to be warned that he cannot deceive the heart's proclaimer when confronted with God, and therefore he is to be asked to free himself from the burden of conscience by a sincere confession, with the reminder of what a great sin it is to want to deceive God, who searches hearts and kidneys, and who threatened his people with his wrath when they denied and glossed over his crimes, 2 Kings 17:9. 17:9, and that such palliators of their crimes will not succeed, Proverbs 28:13, and that they will not be able to use the sacrament worthily, but will be guilty of the body and blood of Christ, 1 Corinthians 11:27. If, however, nothing is accomplished by such exhortations, but the person stubbornly denies the deed in regard to which he is crying out, then this matter is to be commanded to God and absolution is not to be denied to the petitioner. In his time, if it so pleases God, the truth may be revealed by other means. The power of the keys is not given for the investigation of secret sins, but for the cure of revealed sins." (Tractatus de casibus conscientiae p. 1123. 24.) Scot Augustine writes: "We cannot refuse anyone from communion, unless he has either confessed voluntarily, or he has either been sued (nominatum) in a secular or ecclesiastical court, or he has been referred. For who may presume to be both accuser and judge of anyone?" (Serm. 351, § 10.)

(To be continued.)

Convention of Lutheran Synods at Reading, Pa. from December 11 to 13, 1866.

Following the appeal of the Lutheran Synod of Pennsylvania to all Lutheran synods of the United States and Canada to form a general synod on the basis of the unaltered Augsburg Confession, delegates from 15 synods met at Reading, Pa. on December 11. Confession, delegates from 15 synods met at Reading, Pa. on December 11. The delegate preachers from the various synods were as follows: From the Synod of Pennsylvania: Dr. G. F. Krotel, Dr. C. P. Krauth, Dr. W. J. Mann, Dr. C. W. Schösser, Dr. J. A. Seiß, Rev. B. M. Schmucker, Past. S. K. Brobst, Past. C. F. Melden, Past. S. Laird; from the Pittsburg Synod: Past. G. Baßler, Dr. W. A. Passavant, Past. G. A. Wenzel, Past. L. W. Roth; from the United Synod of Ohio: Prof. F. W. Lehmann, Prof. Loy, Past. J. W. Trekel, Past. S. Bächler; from the English District of the United Synod of Ohio: Prof. D. Worley, Past. G. W. Mechling, Past. D. Rothacker; from the English Synod of Ohio: Past. J. Rugan, Past. J. A. Roof; from the Wisconsin Synod: Past. W. Streißguth, Prof. A. Martin; from the Michigan Synod: Past. S. Klingmann; from the Minnesota Synod: Past. C. F. Heyer; from the German Synod of Iowa: Pres. C. Grossmann, Prof. Fritschel; from the Missouri Synod: Past. J. A. F. W. Müller; from the Synod of New York: Dr. H. N. Pohlmann, Past. A. Adelberg, Past. G. W. Schmucker; from the Norwegian Synod: Prof. F. A. Schmidt; from the Canada Synod: Past. Rechenberg, Past. Fishburn. According to the "Lutheran and Missionary," said synods should consist of 813 preachers, 1322 congregations, and 173,707 communicants. The opening sermon was preached by Prof. M. Loy on 1 Cor. 1, 10.: The conditions of a Christian union: 1) All must have the same faith, 2) All must have the same confession of the same faith, 3) All must have the same opinion of the same confession. Elected as president of the convention were Past. G. Baßler, as English secretary Past. H. W. Roth, as German secretary Past. W. Streißguth. First, the theses put forward by Dr. Krauth were discussed:

Fundamental principles of faith and church government.

We consider the following principles concerning the faith of the church and its government to be fundamental and necessary for any true union of Lutheran synods: I. There must be and always remain a holy Christian church, which is the assembly of all believers, where the gospel is preached purely and the holy sacraments are administered according to the gospel. Sacraments are administered according to the Gospel. For true unity of the church

It is enough that the Gospel is preached with one mind and the sacraments are administered according to the divine word. II. The true unity of a particular church, by virtue of which the people are in truth members of one and the same church, and in which any church retains its true identity and is entitled to a reproduction of its name, is unity in doctrine, faith, and sacraments, namely: that it constantly teaches and expounds the articles of faith and the sacraments as they were held and administered when the church received a distinct existence and distinct name, and that its true members heartily accept and use them. III. the unity of the church is attested and manifested in the solemn, public, and official confessions which have been established, namely: the general unity of the Christian church in the general creeds, and the particular unity of the pure parts of the Christian church in their particular creeds: of which two classes of said creeds the main purpose is one, that Christians who stand in the unity of faith may recognize each other as such and have a visible bond of fellowship. IV. In order that the creeds may be such a testimony of unity and bond of union, they must be accepted in every point of doctrine in their own true, natural, original, and sole sense. Those who establish and sign them must not only agree to use the same words, but must also use and understand these words in one and the same sense. V. The unity of the Lutheran Church, as a part of the holy Christian Church, rests in its unity. V. The unity of the Lutheran Church, as a part of the holy Christian Church, rests in its adherence to one and the same faith, by the confession of which it received its distinct existence and name, its state recognition and its history. VI. the U. A. C. is preferably the confession of this faith. The acceptance of its doctrines and the confession of the same, without ambiguity and secret reservation, make, mark and identify the Church, which alone is the Lutheran Church in the true, original, historical and honest sense of the word. VII The only churches of any country, therefore, which actually stand in the unity of this communion and are consequently entitled to their name "Evangelical Lutheran" are those which are the only churches of the Protestant Church. are those which sincerely hold the doctrines of the U. A. C. sincerely hold and faithfully confess. VIII. We accept and acknowledge the teachings of the U. A. C. in their original sense. A. C. in their original sense, as being entirely in accordance with the truth, the only rule of which is the Word of God. We accept their exposition of the truth as being in complete harmony with the canonical scriptures. We reject the errors which it condemns, and believe that everything which it leaves to the liberty of the Church is due to that liberty by right. IX. In thus accepting the U. A. C., we declare our conviction that the other confessional writings of the Lutheran Church, in so far as they do not contain any system of doctrine other than their own, are not to be regarded as the basis of the Church's doctrine.

The most important of these are those that set forth the doctrine and articles of faith, and that are necessarily pure and scriptural. Among such consistent, pure and scriptural representations of doctrine, the following stand out by virtue of their internal excellence, by the great and necessary purposes for which they were established, by their historical position and by the general judgment of the church: The Apology of the A. C., the Schmalkaldic Articles, the Catechisms of Luther, and the Formula of Concord, all of which are in complete agreement with the U. A. C., and all of which are in complete agreement with the same scriptural faith. A. C. in complete agreement with one and the same faith in Scripture.

Of Church Power and Church Regiment.

All authority in the Church belongs originally, actually and exclusively to our Lord Jesus Christ, "truly born of God the Father in eternity, and also truly born of man of the Virgin Mary," the mediator between God and men, and the supreme head of the Church. This supreme and immediate power is not vested in any man, nor in any body of men on earth. - All ordinary power exercised by the Church is entrusted to her for the furtherance of the Kingdom of God by means of Word and Sacrament, is conditioned by this purpose, is delegated and belongs to her as the handmaid of JEsu Christ. The church, therefore, has no power to bind consciences except by faithfully teaching what her Lord teaches and faithfully commanding what he has commanded her to command. - The absolute guide of Christ's will is the Word of God, the canonical Scriptures, interpreted according to the sense of the Spirit, by which Scriptures the Church must be guided in every decision. She cannot establish any article of faith which is not taught by the letter of the Word of God itself or derived therefrom by right and necessary inference, and her freedom extends only to such things as are left free by the letter and spirit of the Word of God. - (4) The original bodies through which the authority which Christ has conferred and ministered to His Church on earth is duly exercised are the congregations. The congregation in its normal state is neither the pastor without the people nor the people without the pastor. - 5. In congregations there is the right of representation. The people shall have the right to elect from among themselves, in addition to the pastor, who is already their representative ex officio by their free choice, other representatives to act in their stead under such constitutional restrictions as the congregation may deem proper. 6. - (6) The representatives of the congregation, thus assembled in a synod, and acting under those terms of a mutual joint agreement which is called a constitution, are, for the purposes and with the limitations therein enunciated, representative of the congregations themselves. A free, scriptural synod chosen by the church is, within the limits set for it by the church in question, representative of that church itself, and it is on this that the statement in the appendix to the

Schmalkald. Articles: "The judgments in synods are the judgments of the churches. - (7) The congregations which in their representation form the various district synods may elect delegates through these synods to represent them in the general synod, whose decisions, if given in accordance with the solemn agreement of the Constitution, bind the congregations which are still represented in this general body in so far as the mutual agreement makes them binding. - (8) If the final decision of any general body thus constituted of a synod connected with it seems to conflict with the faith, to violate the rights of conscience, it is the duty of such a synod to take the necessary steps to prevent consent to error on its part. To the end, it may step out of an association that would make it complicit in a deviation from the Bible faith or a wrong position toward it. Such steps should be taken only on well-considered grounds of conscience, not on mere suspicion, and not until prayerful and repeated efforts to correct the error have proved useless and no remedy remains but that of disfellowshipment. - The obligation which congregations assume to accede to the decisions of synods is in no way based on the assumption that synods are free from error, but on the presupposition that the decisions are so circumscribed by wise constitutional provisions that they offer a higher moral probability of being true and right than the counter-sanctimonious decisions given by individual congregations or individuals. All final decisions should be made with the utmost caution so that they claim to be the judgments of the communities in whose name and under whose authority they were given only on right grounds; if these right grounds are missing, they are null and void. - (10) In the formation of a general synod, the synods shall know each other only and shall deal with each other only as synods. In such a case the official report shall be considered as proof of the doctrinal position of each synod and of the principles for which alone the other synods associated with it are jointly responsible. - 11. the principal objects for which synods should be formed are: a. the preservation and propagation of pure doctrine as taught in God's word and known in the approved symbols of the church; b. when disputes arise concerning articles of faith, to decide them according to God's word and the pure confessions of that word; c. The proper ordering of outward worship, that it may rhyme with the spirit of the New Testament and with the liberty of the church, according to character and direction, and edify the body of Christ; d. The maintenance of right discipline to require holiness and faithfulness in hearers and teachers; e. The giving and carrying out of wise, scriptural counsel and plans for carrying on the work of the church in every branch of benevolent labor.

in the souls and bodies of men, at home and abroad. - All these things should be done in such a way that the saving power of the Word is realized, that good order is maintained, that all impurity in faith and life is avoided, that God is honored and Christ our King reigns in a pure, united and active church.

The result was that the following draft constitution was adopted by all the synods represented at the convention (except the Norwegian and Missourian):

Draft Constitution.

Having joyfully and unanimously accepted the basic principles of doctrine and church government as set forth in the above sentences, we are convinced that the great head of the church has shown us the possibility and likelihood of a true general union of Lutheran synods, therefore be it resolved :

I. That we now take the following steps in the name of the Lord to achieve this desirable goal. This convention shall appoint a committee to draft a constitution in the usual form, containing the following items:

a. An article containing and presenting the doctrinal basis of the general body, consistent with the introductory principles already unanimously adopted by the convention.

b. The ratio of representation shall be based on the number of members entitled to partake of the Lord's Supper in the synods concerned, and in such a way that the total number of representatives never exceeds 200. (100 preachers and 100 laity.)

c. It shall be the duty of this body to watch over the purity of the faith, to promote the conformity of discipline and worship (Cultus) to the spirit of our confessions, to see to the increase of capable pastors, as well as to the spread of evangelical truth through the press, to provide for the relief of the needs of its suffering members in the body of Christ and for the operation of the missionary work at home and abroad, and to hear questions or appeals brought before it by any synod concerned.

d. Completely equal right shall be secured to each language represented in the body in the proceedings of the body.

e. Meetings of the body shall be held annually.

f. The expenses (travel costs) of the delegates shall be paid by the synods concerned until other arrangements are made.

g. Finally, the draft constitution shall contain all other articles customary in such orders.

II. The regulations thus drawn up by the Committee and the basic principles adopted by it shall be approved by the Chairman of this Convention.

tion be sent to the presidents of the various synods represented here and such other synods as he may deem proper, requesting that they be submitted as soon as possible to either an extraordinary or regular meeting of the synods over which they respectively preside.

III. When the general fundamental articles and the thus elaborated draft have been submitted to the synods by the president of this body, so much of the constitution as will be approved by 10 synods which have adopted the fundamental articles shall come into force immediately. Under this Constitution the Convention shall then be called, and on the remaining points on which agreement has not yet been reached, the proposals shall be discussed and a decision taken thereon in the Convention, which may be called by the President at such time and place as he may determine after consultation with the elected delegates. In any case, the next convention shall be convened in the representation ratio as proposed in this Constitution.

IV. This convention believes that the new organization should be called: "the General Evangelical Lutheran Church Convention of North America."

Concerning those Synods represented at Reading which were opposed to the immediate formation of a new General Synod and in favor of free conferences, in order to meet in fraternal communion, even outwardly, only after the true unity of the Spirit had been attained, it was resolved: "That the Synods represented at this Convention, which prefer a free conference to an immediate organization, are hereby invited to send representatives to the next meeting, and that the same shall have all the privileges of fraternal consultation and deliberation."

Ecclesiastical - Contemporary.

I. America.

The "Evangelical Lutheran" on the new orthodox General Synod to be formed. By welcoming in its number of November 29 the formation of a new General Synod on the basis of the Unaltered Augsburg Confession as an effort to return to the old ways, this journal of the Southern Lutherans makes its readers aware of the fact that a new General Synod is being formed. Confession as an effort to return to the old ways, it makes the following announcement to its readers: "The preliminary step was taken by the Pennsylvania Synod, which at its meeting in June formally and finally dissolved its connection with the General Synod. It also decided at that meeting to invite all Lutheran synods professing the Unaltered Augsburg Confession. Confession, to unite with it in the formation of a General Synod on that ground. The Pennsylvania Synod has 110 pastors, 288 congregations, and 49,569 communicants; thus it is also the oldest Lutheran synod in America. Since the

The English Synod of Ohio and the Pittsburg Synod, which have also left the General Synod and have decided to send delegates to the convention to be convened by the Mnttersynod, were also present at the meeting of the Pennsylvania Synod. The English Ohio Synod numbers 11 pastors, 26 congregations, and 1634 communicants; the Pittsburg Synod 52 pastors, 100 congregations, and86l1 communicants. The New York Ministerium also negotiated this question at its last meeting and expressed its disapproval of the General Synod's procedure, but postponed the final decision on segregation until another year. However, he instructed the officials of the Synod to attend the convention for the purpose of forming the new General Synod and to report to the Synod at its next session. Other Synods of the North have likewise been assembled since the close of the General Synod, but have approved the proceedings of that body against the Pennsylvania Synod. IT is only fair to say that these Synods are more or less platformistically colored, hence nothing else was to be expected from them. - The General Synod has therefore lost: 1) The five Synods of the South, which have returned to the confession of their fathers of 1530 and have become equally dissatisfied with the constitution, the uselessness and ineffectiveness of the General Synod. They number 100 preachers, 200 congregations and 16,000 communicants. 2) The three Synods of the North, which have already dissolved their connection with the General Synod and which together count 174 preachers, 414 congregations and 59,814 communicants. The total loss is therefore 274 preachers, 614 congregations and 75,814 communicants, or nearly half of their communicants and about two-fifths of their preachers. 3) We can confidently say that the old General Synod, moreover, has lost the prospect of joining other synods that were in communication with it and would have joined it in its time. If we now compare its present state with that reported in the Lutheran calendar of 1860, that is, only six or seven years earlier, then the ratio of preachers connected with the General Synod to those not connected with it was as 2½ to 1, now the ratio of the latter to the former is as 1-2/2 to 1, which gives a proportionate loss of about 4 to 1, or in other words, the old General Synod should now have four times its present number of preachers, had it maintained its proportionate strength. Its loss of congregations is still greater; for, according to the above calculation, it should have six times as many congregations as it at present numbers. And the loss of communicants is even more terrible. In 1860 it counted 146,662, now only 91,194, or about the eighth part of the number it should have if it had wanted to keep equal pace with the Lutherans outside its union. We base this calculation on the Lutheran calendars of 1860 and 1867, and on the Parochial Report of the General Synod of 1866, with the Pittsburg Synod and the English Ohio Synod omitted. We further note that the loss of the General Synod is by no means an indication of the decline of the Lutheran Church in America; rather, the same has greatly increased in recent years, for in 1860 it numbered 1134 preachers, now 1644; then there were 1783 congregations, now nearly 3000. Let us now consider the prospects of the new General Synod. The following synods have elected delegates to the convention for the purpose of forming a new General Synod: the Pennsylvania Synod, the English Synod of Ohio, the Pittsburg Synod, the United Synod of Ohio, the Wisconsin Synod, the Augustana Synod, the Canada Synod, which together number 428 preachers, 954 congregations, and 123,154 communicants. Moreover, should the New York Ministry, the Missouri Synod, the Buffalo Synod, the Southern Illinois Synod, the Norwegian Synod, the German Synod of Iowa, the Michigan Synod, the Union Synod of Indiana join with the new General Synod, they would form the most powerful Lutheran organization ever existing in America, uniting in themselves a rich variety of talents, power and influence, and possessing, moreover, a strength and a German and Norwegian element sufficient to prevent any introduction of the various species".

American sectarianism, and calculated to do as much good as no single Lutheran organization has ever been able to do since the days of the Reformation, for in Europe there has always existed in every state a special organization, confined to special boundaries and subject to the interests of the government. How many educational and charitable institutions would there be, as there are: Universities, grammar schools, theological seminaries, orphanages and hospitals, diaconal institutions :c., which would all be connected with this new General Synod! It is true that synods, and perhaps also congregations, would be divided over this; for we cannot expect anything else where the truth is known and held fast. But provided that the new organization could unite all the above-mentioned synods, some of which would never have united with the old General Synod, the Pennsylvania Synod and its allies, instead of being branded as schismatics, would be welcomed as benefactors of the church, who might be enabled to heal some of its present nits." - So much from the "Evangelical Lutheran" about the new General Synod to indicate its lively participation in the weal and woe of our l. Lutheran Zion, even if we are not able to share its sanguine hopes from the said Synod. C.

The Buffalo Colloquium. From Nov. 20 to Dec. 5, a colloquium was held in Buffalo by representatives of the Buffalo and Missouri Synods on the doctrines hitherto in dispute between the two synods. Colloquists of the Missouri Synod were" Prof. C. F. W. Walther, Past. Dr. Sihler, Past. H. C. Schwan and Messrs. Roemer auS St. Louis, J. Keil from Pittsburg and Joh. Theiß from Altenburg, Mo. Colloquents of the Buffalo Synod: Past. H. von Rohr, Past. Chr. Hochstetter, Past. P. Brand and Messrs. Ch. Krull of Neubergholz, Ernst Schorr of Buffalo, and H. Christiansen of Detroit. - First the points exhibited by the Synod of Buffalo on the doctrine of the Missouri Synod were discussed, then proceeded to the exhibits of the Synod of Missouri on the doctrine of the Buffalo Synod. In this manner was acted upon almost all the doctrines which are found in the theses of the book "Church and Ministry," of the doctrines of the church, its nature and marks, visible and invisible, general and particular, orthodox and irreligious, of rottian or sectarian and schismatic or separatist communions; of the office of preacher and parish, of its establishment, origin and transfer, of the relationship of the spiritual priesthood of the faithful to the public office, of the authority and office of the keys, of the right of the congregations and of the so-called laity to judge doctrine and to have a seat and voice in the synods, to be a judge in the case of the imposition of a ban, of the authority of preachers in matters of middle-ranking, of ordination, etc., etc. The result of the Colloquium was that the Buffalo Colloquents, with the exception of the Rev. von Rohr, joined the representatives of the doctrine of the Missouri Synod, and thus a complete doctrinal unity was established among these 11 Colloquents. - God be praised and thanked that by His grace among these two synods, which used to fight each other, at least so far the doctrinal unity, this unity of the spirit, this true unity pleasing to God has been established, because only such a true, unfeigned doctrinal unity honors God and serves the church. For as certainly as there is only one divine truth, there can and must be only one faith and one confession, and every deviation from this faith and confession, even if the same name is retained, even if the same confession is signed without any clauses, is a denial of the truth, and every unionist carrying of several faiths and confessions is an equally harmful and shameful equating of the lie with the truth. How lovely and blessed is an ecclesiastical community whose members are truly united in doctrine and therefore bravely, freely and joyfully confess together every doctrine of their common faith and with sincere earnestness and unfeigned determination reject and fight every contrary doctrine, who are thus truly united in spirit. Dear open camps

The church is a community in which the members, instead of standing by each other in full openness in matters of faith, stand by each other only with a poor ecclesiastical-political attitude. How bad it is in such an ecclesiastical community, in which the members, instead of standing by each other in full openness and decisiveness in matters of faith, are allowed to feel each other only with poor, ecclesiastical-political caution, so that any chiliastic or hierarchical or historical-unionist favorite ideas are not attacked, the minds are upset, and the dear peace is broken again. This is a sick community, which is not sure of the truth and of the brothers, whom the very grasp of the same truth makes brothers. Therefore, a thorough colloquy on doctrinal issues is the only sure way to achieve true unity that is pleasing to God. Praise be to God, who has allowed many colloquiums to succeed in the main. - The minutes of the proceedings of the "Buffalo Colloquium" are available, the copy at 10 cents (postage 2 cts.), from Mr. M. C. Barthel, Lombard St., St. Louis, Mo. B.

Some from the report of the South-Caroiina Synod. The "Evangelical Lutheran" in its number of Nov. 1 reports among other things: "The Synod was opened by the President Rev. T. S. Boinest, and when the list of pastors was read out, it became apparent that only two were missing, the old Father Rauch, whom his advanced age and a heavy cross had prevented from participating for some years, and Rev. Jakob Moser, the serious, godly man who, after 48 years of service, passed away blessedly in the Lord on Dec. 26, 1865, at the age of 70. It is true that the last two years were years of extraordinary personal afflictions for the brothers of the Synod. Yet their zeal in the service of the Lord has not diminished, but rather increased, and they can report an increase this year of nearly a thousand souls by baptisms and confirmations. Another pleasing feature which will fill the hearts of all God's children with joy is the large number of young people who have been received as candidates for the preaching ministry. Ten have been examined and accepted, eight of whom will continue their studies at Newberry, S. C., Seminary. Several of these students are young people of extraordinary gifts. But as all are dependent upon the support of the Church, it was doubtful at first whether they would be able to be maintained in this time of general pressure and general want of money. But this doubt was quickly removed by Brothers Bowman, Boinest, and Dr. Bachmann, who pledged for their congregations that each would support one of them, and immediately each chose his man, but the other brothers promised to contribute their full share for the others. Rev. Honour was also admitted to the Synod by the Methodist Protestants. Although he belonged to another denomination for many years, he is a Lutheran by descent, and we can assure our readers that in seeking admission to our church, he did not do so half-heartedly, but faithfully studied and wholeheartedly embraced its doctrines and* customs. Brother Honour's help as a Lutheran pastor will soon be felt and appreciated by the brethren in Lharleston." C.

The "Evangelical Lutheran" on strict adherence to our Lutheran Confession. In the same number of Nov. 1, this Southern Lutheran paper advocates strict adherence to the Confession and opposes the past practice of changing or rejecting it on the following grounds: "1. It is our duty to adhere strictly to our original Lutheran Confession because it is as full a statement of the teachings of Scripture as has ever been made by man. 2. It is our duty because we call ourselves Lutherans. If we do not hold to the Lutheran confession, we also have no right to the Lutheran names and, if we do not want to deceive our fellow men, we should explain our position and call ourselves according to it. We should absolutely adhere strictly to our original Lutheran confession, because this is the only possible way for us,

to become one church. It is sufficient for us that we have only one Duke of our blessedness, the Lord Jesus Christ; likewise only one foundation on which we are built, namely that of the apostles and prophets, since Jesus Christ is the cornerstone, and finally only one Reformer of the Church, who has given us a correct exposition of the Christian faith, in order to distinguish us from the various sects that surround us; This reformer, Martin Luther, is perfectly sufficient for us, as is the venerable, excellent Unaltered Augsburg Confession. Furthermore, we should strictly adhere to our original Lutheran confession, because without this adherence we lose the unity of faith, opinion and thought on religious matters, which is necessary for the welfare of a church. Confusion of thought, Babylonian confusion of language can only lead to ruin, and we can safely declare that our church in this country is doomed, indeed condemned to crumble and destruction, if we foolishly persist in tearing down or undermining its old foundations, each claiming the right to substitute his own opinions. It is not enough for the prosperity of the Church at present that she enjoys a glorious history of the past, unless we also hold fast to her historical faith and character. It is absolutely necessary for us to hold strictly to our original Lutheran faith, for if we slacken in this, we open the door to the introduction of error and all kinds of doubt. If we take the right to change, our descendants have the right to do the same, and where will this end and what will necessarily be the end of it?

The "Evangelical Lutheran Synod of Canada" adopted a Synodal Constitution at its meeting this year from Aug. 30 to Sept. 5, 1865. In the introduction to the same it says, among other things: "You (the congregations) will see from this that a synod is only a deliberative body, wherein all our congregations, through their deputies, have a perfectly equal right with our preachers." Cap. II, § 11, on the other hand, reads: "The synod has the power to exclude from its supervision and fellowship such congregations as obstinately rebel against its orders and decisions, or persist in manifest unruliness." - Concerning the confession of the synod, Cap. I, § 3: "We confess without reservation, as a norm and form and guideline of faith drawn from God's Word, not only the three general symbols of the Christian Church, but also all the confessional writings of the Evangelical Lutheran Church, such as: the Apostolic, Nicene and Athanasian Creeds (are these three confessions different from the above three general symbols?), the unmodified Augsburg Confession, its Apology, the Schmalkaldic Articles, Dr. Luther's Small and Large Catechism, and the Concordia Formula." §4: "The Synod can neither do nor permit anything that is not in accordance with this confession. (But is not the use of unirt-rationalistic hymnals against the confession of the Lutheran Church?) According to Cap. II, § 2, the synod shall consist of "the ordained and licensed preachers" etc. Accordingly, the Synod retains the licensing system against the 14th article of the Augsburg Confession. - Cap. II, § 8 reads: "It (the Synod) shall investigate and decide all charges against preachers and candidates; charges of heterodoxy and false doctrine and concerning doctrine in general are excluded. These belong before the ministry." Cap. XII, § 1: "The ministerial meetings shall be held exclusively by ordained pastors to attend to such work and business in and for the church as the Lord of the vineyard has assigned exclusively to ordained ministers of the word, this assembly being the ministry, before which the following business shall belong: Licensure, ordination, decision on orthodoxy and false doctrine, admission to and exclusion from the ministry." These two paragraphs are

very un-Lutheran. If the "Canadian" congregations are already somewhat more established, they will not put up with such a papal "robbery. Luther says in his writing: "Grund und Ursache aus der Schrift, dass eine christliche Versammlung oder Gemeine Recht und Macht haben, alle Lehre urtheilen. 1523": "To know and to judge about doctrine belongs to all and every Christian, and that in such a way that he is cursed who offends such right by one little bit. For Christ himself has decreed such a right in invincible and many sayings; e.g., Matt. 7: "Beware of false prophets who come to you in sheep's clothing." He certainly says this word to the people against the teachers and tells them to avoid their false teachings. But how can they avoid them without recognizing them? And how can they recognize them if they do not have the power to judge? Now, however, he not only gives them power to judge, but also gives it to them: that this single passage can be enough against all popes, all fathers, all conciliarities, all school sayings, which have granted the right to judge and conclude only to the bishops and clergy, but have robbed the people, that is, the church, the queen, of it in an ungodly and ecclesiastical manner. And in the Schmalkaldic Articles it says: "Thus the pope acts on both sides like a tyrant, that he defends such errors with violence and despotism, and does not want to suffer any judges. And this other piece does more harm than all the despotism; for as soon as the right judgment and knowledge is taken away from the churches, it is not possible that one could stand against false doctrine or unrighteous worship. . But since the judgments in councils are the judgment of the churches and not of the pope, it is due to the princes and kings that they do not grant the pope such willfulness, but ensure that the churches are not deprived of their power to judge and that everything is judged according to the holy Scriptures and the Word of God. Scripture and the Word of God." - Very dangerous, violating the doctrine of vocation, sounds at least Cap. X, §4: "Every ordained preacher has the right to leave his congregation, but he must immediately report it to the president." - The next §6 seems almost inexplicable, containing a strange upper guardianship of the people: "A candidate may not leave his parish district without the consent of the ministry or the president. - Unwise is eS, when Cap. Ill, § 4: "Neither the President nor the Secretary may be elected for longer than three consecutive years." If now the president is the right man, why should he from his office ? - Furthermore, Cap. II, § 3: "Deputies and members of sister synods and other appointments may be admitted as advisory members during the session of the synod." One should finally stop flirting with the false teachers. If one wants to consult with them, then one should make free conferences or alliances; one's own synodal meetings are not there to argue with the false believers, still less to engage in faith-denying complimentary exercises with them, as is customary here in this country.

B.

Negotiations of Lutheran Synods. The English Synod of Ohio readily accepted the report of its delegates to the last General Synod at Fort Wayne. This report is a fine piece of writing, exposing in blunt terms the unrighteousness and confessionlessness of the General Synod. It proposes that the "English Synod of Ohio" send delegates to the convention of all orthodox Lutheran synods proposed by the Synod of Pennsylvania and separate from the old General Synod. Since this report with its proposals was accepted by the Synod, the "English Synod of Ohio" has in fact withdrawn from the union with the General Synod. - The Pittsburg Synod met at the same time, on October 17. Here too, the most important question was: what should be our future position in relation to the old "so-called General Synod", which caused a debate of several days. There were resolutions which severely condemned the proceedings of the General Synod against the Synod of Pennsylvania, and the conduct of the delegates of the PittSburg Synod, who had lodged a protest against the unjust action of the General Synod against the Synod of Pennsylvania.

in Fort Wayne, had most decidedly approved. Finally, "och der Haupt" (the head) proposed to elect delegates to the intended convention and to separate from the General Synod. We read in the last "Lutheran" the long but interesting discussion which arose over these proposals. Many a noble testimony for the truth and the honor of the Lutheran Church was spoken, e.g. by Dr. Passavant, by Pastor Wenzel, also by some laymen, but especially also by Dr. Krauth from Philadelphia, who was present on a visit. Of course, there was also a colossal perversity on the part of the opposition; for example, in the case of a certain Barnitz, but especially in the case of the honorable G. F. Ehrenfeld, who went violently into harness for the old General Synod and, among other things, also made the "dreadful" statement: "I do not want to enter into any connection with ultra-minded synods, such as those of Ohio and Missouri." At last the vote was taken, and by 50 votes to 23 the bill was carried. So the Pittsburg Synod is also rid of the General Synod. We wish it luck on this timely deliverance from a shameful yoke. - The same matter was also before the "Synod of New York," assembled about the same time. The report of the delegates of this Synod on the events at Fort Wayne at the last General Synod was very apt ; so were their suggestions that delegates be appointed to the intended convention of truly Lutheran Synods, and that the New York Synod hereby renounce the old General Synod. This report does credit to the delegates, Pastors Wetzet, Adelberg, G. W. Schmucker and Neumann. A minority report by two lay delegates, but totally meaningless, was also submitted. Before the debate on this matter began, the honorable Doctor and Professor Brown, now president of the General Synod, deputy of the Synod of Western Pennsylvania, appeared in his dignity to bring light to the New Yorkers and to keep them in the old union. The Synod thanked him most kindly for the honor bestowed upon it, but felt that it was capable of ordering its own affairs without outside deputies for that purpose; therefore it decided: not to accept Dr. Brown as a delegate of the Western Pennsylvania Synod, but simply to receive him quite kindly as Dr. Brown. It seems that a large majority of the Synod, especially the German part, was decidedly in favor of an immediate separation from the General Synod; but it also found opposition and was induced, for the sake of the weak brethren, to postpone the decision of the question: whether to separate from the General Synod or not, for another year, and in the meantime also to consult the congregations about it by vote. The members of the New York Synod must, of course, know best what was the most advisable thing to do under the present circumstances; but it seems to us as if the majority had allowed themselves to be postponed out of too much caution, in order then to assert their just cause with increased effort in a year's time. In the meantime, the opponents will work energetically for the old General Synod, as the all too affectionate Dr. Miller has already admonished the congregations in a public missive not to let themselves be influenced by its spirit, but to remain peacefully with the General Synod. We like the decisive action of the Pittsburgers better. It was decided, however, "that the officers of the Synod form a Committee to attend the meeting called by the Synod of Pennsylvania." - In general, it is clear that the good leaven of confessional fidelity is beginning to work vigorously, which every true Lutheran will heartily rejoice over.

(Luth. Kirchenztg.)

New York. A Spanish Protestant congregation was established in New York some time ago, holding a regular morning service in the chapel of the university, which is attended by about 100 persons of Spanish descent. A Sunday school has also been started. The preacher, A. K. de Mora, who escaped persecution in Spain by fleeing, is the pastor of the congregation. Hopefully this service will be of great benefit to the thousands from Spanish America who visit and reside in New York.

Mission ship. On November 22, a new missionary ship was launched in New York at a cost of $20,000. This sum was contributed by 2000 Sunday schools in various parts of the world. The ship is named "Morning Star" and is destined for the Honolulu Mission Board, Sandwich Islands, and exclusively for missionary service. (Apologist.)

Preacher's Wives The Happy Messenger No. 614 reports: "It is said that no less than 75 preacher's wives were present at the recent meeting of the Episcopal Methodist Conference held at Columbus, Ohio. Methodist Conference, held at Columbus, Ohio, were present. This circumstance is said to have caused one of the clerks of the conference to make the remark, 'As the horses of the preachers go off the list, so the wives come on the same.'"

In the "Christian Apologist" of Nov. 5, **Dr. Nast** answers the question posed to him: "Is it right - on the basis of the Holy Scriptures - for a true follower of Jesus to insure his life in an insurance company? Scripture -for a true follower of Jesus to insure his life in an insurance company?" thus: "And why should it not be right? Such insurance certainly has as much justification as other legal measures, by which the security of the survivors is aimed." Truly, this means answering a question of conscience sinfully frivolously. That is what the questioner wants to know, whether it is a legal measure or not. The Doctor has wisely refrained from even attempting to cite a single passage of sacred Scripture for these un-Christian usury societies. B.

The Iowa Synod has published a memorandum, from which Dr. Münkel, in No. 33 of the "Neues Zeitblatt", also reports the following: "The memorandum describes the direction of the Synod as a biblical-practical one, while it describes that of the Missourians as a predominantly traditional-doctrinal one. That is to say, the Missourians are committed to the Lutheran doctrine, which they draw from the confessions and the fathers of our church, although they do not neglect the holy Scriptures and the cultivation of the Christian life. On the other hand (says the Memorandum), the striving of our Synod is directed to concede to the Holy Scripture also in fact-its princely position, to treat it also as the source of Christian knowledge, as the source of its testimony of faith to men and as the supreme judge in all its doctrinal disputes. What the Scriptures, the source, offer us, no stream flowing from them can reach us, not even the clearest. Indeed, one can soon sense from a preacher whether his heart is nourished by the source itself or by brooks that have flowed from the source. - True words! But one must not fall into a strong deception, which has always led to sectarianism and fanaticism. We rightly call the Scriptures the source and demand that everyone should draw from this source as far as possible. But we cannot deny that on the one hand we are connected with this source only through the stream which has poured out of it in the church for centuries. It is a pure deception if someone believes that he can draw the full gospel from the Scriptures and from them alone without any preconditions. In terms of experience, this is not even possible for most Christians, since they do not possess the ability to do so and can only be guided to prove their Christianity by the touchstone of Scripture. The understanding of Scripture must be imparted by the fact that its spirit and its view live in the church and are communicated to the members of the church. The stream that flows into the church from the Scriptures is therefore at the same time a backward stream that leads back into the church. We can see, for example, in the principles according to which the British and foreign Bible Society distributes the Bibles as if they had brought Christ and all twelve apostles together with the Holy Spirit among the nations, only an aberration which practically denies the existence of the church and makes the Bible itself the church. Especially in times like ours, however, when ecclesiastical consciousness is greatly clouded and the stream of life is greatly changed by strange tributaries, one can only find it understandable that one goes higher up to the stream, where the waters flow even louder, and from there only follows the retrograde movement to the source, if only one does not stop at the stream and takes it for the source itself.

II. From land.

Journalistic Indulgence. H. Wuttke reports in his pamphlet on German newspapers: "In order to attract readers, the Journal der unbefleckten Empfängniß allegedly (in 1865) offers its subscribers a full month of plenary indulgence as a profitable bonus.

Seminary teacher Langhaus. The seven district synods of the canton of Bern have expressed their opinion on his textbook "Die hl. Schrift" (The Holy Scriptures), which denies all basic evangelical truths, three of them by going over to the agenda. On June 19, the General Synod adopted the decision of the District Synod of Bern and its environs by a large majority, and accordingly declared: "that the denial of the divine authority of the Holy Scriptures is incompatible with the existence of the Gospel. The majority of the district synod in Bern and its environs made the following declaration: "that the denial of the divine authority of Holy Scripture is incompatible with the existence of the Protestant Reformed Church; that, consequently, a religious education which proceeds from this denial as its fundamental principle is not capable of forming such elementary teachers as are worthy of the trust of the families in our church. An assembly of teachers, on the other hand, has tried to erase the moral impression of this decision by a declaration of confidence in Langhans, and what is the main thing, the government has appointed Langhans for another 5 years as a teacher of religion at the school teachers' seminary of the canton of Bern. Langhaus, as a teacher, is not under the ecclesiastical but under the school authorities.

(Neues Zeitblatt.)

Freethinkers in Bavaria. As recently from Heidelberg, one can also report from Bavaria about the society, whose principle is: "No more priests at birth, at marriage, at death". There is a public call to join this society. However, it recently had an unpleasant encounter when one of its most distinguished members, the physician Dr. Heinkelmann, died. This consummate enemy of religion and the church and archdemocrat of 1818 demanded a priest at his death. It was admittedly blasted out in public papers that Heinkelmann had often and with harsh words forbidden himself the assistance of priests on the sickbed. However, the Bamberg Pastoralblatt gave clear proof to the contrary, that he had received the last rites voluntarily and with clear consciousness and had occupied himself with the priest for three quarters of an hour.

(Neues Zeitblatt.)

An English mediation theologian. It is natural that in the fight against opposing! And if truth is not forgiven, but exaggeration is resisted, who would have anything against it? However, the mediation often thrives not only to the detriment of the truth, but also of the parties. Recently, Dr. H. Pratt has made a strange attempt. He faithfully accepts everything that the Anglican Church teaches; at least that is how it seems. He considers the Hebrew text of the Bible "sentence by sentence, word by word, even letter by letter" as inspired by the Holy Spirit. However, he argues that the bookmarks and the self-sounds, as well as the separation of the words, come from later times and are therefore not inspired. Therefore, he removes these later additions from the text and reads the letters in a row, in order to see what kind of meaning can be put into it. The man really takes a lot of trouble, which few will thank him for. We want to see a sample of how he now reads his text, or what he reads into it, in order to communicate the unbelieving naturalists with the Scriptures. Gen. 1, 3. 4. 5. read as follows: "And God said, Let there be volcanic activity, and there was volcanic activity; and God saw the volcanic activity, that it was good. And God caused a battle between the volcanic activity and gravity; and God called the volcanic activity the state of activity, and gravity he called the state of rest. And they decomposed one another, and formed one another anew, and thus the first upheaval took place." Dr. Pratt has omitted the necessary conclusion of this new translation: "and God saw that Dr. Pratt was a fool."

(Neues Zeitblatt.)

The first free Danish people's church was built and consecrated by Pastor Birkdahl (deposed for lese majesty) on Funen. (B. Monatsschr.)

Pastor J. Diedrich's evaluation of the dispute in the Buffalo Synod. In the "Luth. Dorf-Kirchen-Zeitung" of October it says: "After the people of Breslau had earlier, and especially at Synod 60, used the manner of throwing us together with Grabau in Buffalo, they used it very well soon after, when Grabau stood up for the divine necessity of "a higher church regiment" in Christ's church; only they omitted to say that he still rejected theirs in Breslau, and demanded only his own and one after his own kind. Grabau called me at that time a "cryptomissourian" preacher and my work the work of the devil. It pained me for his sake and so it pains me today, how he had to expose the falseness of his position. - No one will want to diminish his diligence and zeal for his congregation and synod; but as it is always in the world, where some fight for a regiment with passion, it is always behind that they also want to participate in it, and if possible, to have it completely. If ruling is necessary, everyone would rather be ruler than ruled. Synod is said in Breslau, or O.-K.-C.; but Huschke is everything, similarly said in Buffalo; but Grabau was everything. The quarrel in the Buffalo synod about church regiment never rested, as also not in Breslau; only Grabau always claimed the top, as here Huschke: there a theologian, here a jurist. But now Grabau, who was displeased with his second preacher (why? is not clear to us), became publicly abusive and attacking him in the pulpit, he condemned his way of preaching without accusing him of heresy. P. v. Rohr and others took care of the reviled. Grabau refused satisfaction and, attacked, resigned his senior position at the synod for the time being, which was to be administered by a hitherto loyal follower of his. The latter, however, wanted to investigate and visit the matter, which was not at all Grabau's opinion. He wanted to instruct and judge the others, but he did not want to be instructed or judged (over there as well as here) - so he closed his church to his fellow synod members when they demanded that he appear before their "higher church government," deposed the second preacher and demanded that his congregation leave the synod with him, which they did in part. Even while these things were going on, Grabau accused his fellow synod members of "Dietrichianism" - but since he put them outside the door, they accused him of the same. Since I am probably somehow meant by this word, I certify here against both parties that their opponents had nothing to do with me in these matters, neither the majority nor Grabau. But if they had asked for my little advice, I would have told them both: You both do not have God's word for yourselves, because there is no church order revealed by God, nor is there a divine necessity of a higher church regime: yours, however, is of evil in general. If you boys honor the old Grabau and arrange it so that he has his congregation purely for himself and the Andre also his for himself, since it does not go together so closely: then help him with honors from the seniority and do not continue it in the previous way. What does not want to hear God's word, let it go - also do not insure the buildings and goods for the "synod", because who knows what the "synod" will be tomorrow? The truth, the gospel, does not have fixed buildings in this world; people can have buildings, and if they have built them for the preaching of the true gospel, they can keep them as long as they remain united in the truth. But where this ceases - and Paul and Luther say: Soon it usually ceases - the buildings soon serve all kinds of purposes. Therefore, even the building of churches is vain, like all the work of men in the world: and this, dear brethren, you must bitterly experience, because you did not want to believe it: But still get along - and be fair - and forgetting the evil words." (Village Church Newspaper.)

Dr. Colenso edited a hymnal for his congregation in which the name of the Savior does not appear at all. (Behrends' Monatsschrift.)

Prospects of the Pabstthum. Pastor Ehlers writes in the kirchliches Zeitblatt, No. 2l: "The times are getting darker and darker, the more the world thinks to have found the truth through its spirit and to be in possession of the right light. But still the religious need of the crowd must be satisfied; for it cannot be so easily wiped away; even if it were only for the sake of the children - something of religion and veneration of the higher must be there; and there the Roman papacy offers itself to the world and is recognized as suitable to satisfy the need. The papacy! - under one visible head a many-headed thing! For under the pope someone can be a pious Christian, live in a monastery, fast and pray - and no one may mock him, because - he is under the pope. But a person can also live with the world and sin; if he only observes the customs prescribed by the church from time to time and has himself absolved once a year, then no one may lift a stone against him; for he is under the pope, - whom he recognizes as the governor of Christ on earth, and this recognition, which is the core of religion and comprehends everything in itself that makes one a Christian; And a religion that has been drawn down into visibility, that is absorbed in a purely external being, that is the religion that mankind desires today; and there are all signs that the prophecy of the blessed Bengel will come true and that the papacy will once again become powerful, and that in the near future. Then the small crowd will be greatly despised when next to it stands a large crowd that also wants to belong to Christ and in which man can live without bearing the shame of Christ, because the spirit of this world rules in him. Of course, the national churches on the whole have granted the same; for in the national churches innumerable people also live quite worldly lives and publicly indulge in their lusts and yet remain members of the church, and receive the sacrament when it occurs to them and they like to take it; - It happens that people who have perhaps not enjoyed the sacrament since their confirmation take it with their children when they are confirmed, and we have enough examples of how pastors of the regional churches, who took the liberty of administering the sacrament to this or that person, were forced to do so by the state church authorities. But the time of the national churches is over. AIS pious princes who were attached with their hearts to the revealed word of God and to whom it was a personal need to concern themselves with the affairs of the church, when such princes took the church government into their hands at the time of the Reformation, this was well compatible with the salvation of the church, and the personal piety and religious zeal of the princes who accepted the Reformation makes it explicable how the Reformers could see the church government in their hands without fear,-although Luther recognized the danger lying here; But now it is different from what it was then, and soon after the Reformation it became different. For three hundred years the national churches have existed - thank God that God's Word has remained in them under the state regiment! Thank God that we can say that the Spirit has worked in them through the Word (for where the Word is, there is and works also the Spirit); but, to put it briefly, the state governments long for the hour when they can cease to govern the church, because the church under their rule is visibly disintegrating more and more, and they can no longer control the factions and divisions in the church, and it becomes apparent that the territory of the church is quite different from that of the civil state. But again one sees that the church cannot remain without government; - and what to do now? The pope stands there and offers his services. He has ruled the church for centuries - in short, one will find that it is reasonable to give him back the church regiment, which he also led in Germany in former centuries, and in order to have religion only in the religionless time, one will put up with the religion of the pope."

Initiation of a union of the Wroclaw Lutherans with the regional church. On October 4, E. Huschte sent out a circular with the following content: "After the warlike events of this year had led to several German

The question has come to us as to what consequences might result from this situation for the Lutheran Church in Prussia, which, as a result of the Union measures, has come to stand outside the state church and the sovereign church regime, and what could or must be done on our part to protect our church not only from possible disadvantages and new damages, but also to bring it into such a position with the Lutherans still existing as a state church, which are now incorporated into our state, that it would gain a positive profit, a promotion and strengthening of its existence." (Church Gazette.)

For Schleswig-Holstein, Father Rendtorf in Preez publishes a church and school bulletin. According to this, none of the German Protestant churches equals the church of Holstein in the size of the average number of souls in the congregations, in the inadequacy of the ministerial forces, in the desolation of the congregational services, and in the loneliness of the holy communions. Communions. In contrast, Schleswig (apart from the devastation of the last period) is as well provided with preachers and pastors as Hanover, Mecklenburg, Lauenburg and Denmark, and better than all Prussian provinces except Saxony and the Rhineland. (Behrends' Monatsschrift.)

The "Spiritualists" (spirit-seers) in France are more orthodox than their betters in America. Following Reynaud and Flammarion, they teach a majority of inhabited worlds, and defend the doctrine of original sin by pre-existence of the souls on extraterrestrial world bodies; the soul of Mary remained pure there and she was thus immaculately conceived and born on earth; purgatory. Judgment, bliss and damnation are defended in this way and confirmed by the testimony of "spirits". If one thinks here of the visible increase of fantastic directions also among the German theologians, then one can almost become afraid for the theology of the future. (Behrends' Monatsschrift.)

The Chamber of Deputies in Florence decided to abolish all religious corporations and to confiscate their property by the state, and the king approved this law (money is needed) and immediately extended it to Veneto.

(Behrends' Monatsschrift.)

The Bible for the Blind Old and New Testaments in raised type for the blind is since spring 1863 in 63 volumes complete in the warehouse of the privil. Württemb. Bibelanstalt in Stuttgart (with the exception of the Apocrypha). The following information is given about the origin of this work: The first start with the production of Braille was made about 26 years ago by Be. Gundert, who was the secretary of the aforementioned Bible Institute for many years, set the Gospel of Luke in Braille in his spare time and had it printed. Gradually, the Psalms of David, the Acts of the Apostles, the Letter to the Romans, as well as a primer for the blind were printed and sold individually at a moderate price. The entire New Testament in Braille was not thought of at that time. About nine years ago, however, Mr. Köchlin, director of an institution for the blind near Mühlhausen in Alsace, came to Stuttgart and urged an increase in the number of Braille publications, since the needs of the blind demanded more parts of the Holy Scriptures than had previously appeared. He wanted to take care of the printing in his institution if the Bible Institute would accept as many copies as would be necessary to cover the costs. The Bibelanstalt agreed, and now the Gospel of Marcus and the Gospel of Matthew quickly followed in print. In February 1858, Köchliu appeared again in Stuttgart. On his first visit he was close to going blind himself, but now he was completely blind. The board of directors of the aforementioned Bible Institute commented on him and the realization of the plan he had suggested as follows: "We were dealing with a personality whose inner man was illuminated by the true light. Köchlin told us that he had gone his way as a spiritually blind person, without

He said that he did not know himself and the Lord until it pleased God to make him physically blind some time ago. Through this visitation he found the way of salvation and peace and now he wanted to take care of the blind. When his eyes were extinguished for this world, he learned Braille and God's word became sweeter and more delicious to him. He began to print the holy scriptures for the blind with little means. God helped him wonderfully. For example, the printing press was given to him by the factory owners, the duty for the blind types purchased from Stuttgart was given to him by an unknown hand. He had all the facilities to produce the entire new testament. The only thing he lacked was acceptance, and he was looking for it from us. We agreed with him with faith. On Bibelfest, August 24, 1859, the entire New Testament was in our warehouse. Several Bible institutions promised to cooperate in the distribution of our writings for the blind. In addition, good help was not lacking; we received 50 silver rubles from Moscow to support our enterprise. Köchlin, however, did not think he could celebrate. The whole Word of God, he emphasized, belongs just as well to the blind as to the sighted; to provide it for them, our Bible Institute could give advice and help. All financial concerns on our part had to give way to the urgent ideas of the noble man, who was so warmly enthusiastic for the spiritual enlightenment of his fellow sufferers, that at least in one place, as far as the German tongue reaches, the Bible for the blind could be found. By the grace of our God and Savior, the work is now complete and we are able and willing to satisfy the Bible needs of all blind people of the German tongue. We have not shied away from the necessary sacrifices in the hope of receiving help from Christian friends who care deeply about the spreading of the Word of God. We offer our publications for the blind for sale to "all" and everyone who needs them, at two-thirds of the cost price." - The printing of this Bible for the blind required a cost of more than 16,000 fl. The whole, as well as individual copies, can be purchased not only through the above-mentioned Bibelanstalt (Christophstraße, No. 6, in Stuttgart), but also through the nächsigeleglnc Bibel- oder Blindenanstalt and through the agencies of the British and foreign Bible Societies in Frankfurt a. M., Berlin and Cologne. (Kirchl. Zeitblatt.)

A small remnant of **the ancient Samaritans** has survived to this day. Admittedly, there are only 250 souls living in Naplus in the area of old Sichern. But they have faithfully preserved their synagogue, their ancient scrolls of law and their worship customs. Every year they still celebrate the Passover on Mount Garizim and sacrifice a Passover lamb. They also still have priests who claim to be descended in a straight line from Aaron. - They still harbor the same bitterness of hatred toward the Jews as their forefathers did two thousand years ago. They call themselves the children of Joseph. They are the smallest, but next to the Jews the oldest religion in the world. Their scrolls of the five books of Moses, written in Samaritan dialect (related to the Hebrew language), are shown to the people only once a year by the priests, who kiss them reverently. (Fröhl. Ambassador.)

Doctrine and Defense.

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Pastoral Theology Materials,

communicated by C. F. W. W.
(Continued.)

Note 5.

It is true that no preacher has the power to exclude a member of his congregation from Holy Communion absolutely, without exception, and thus to ban him. However, there may be cases in which a preacher would sin grievously himself, profane Holy Communion, make himself guilty of the sin of unworthy enjoyment of the Holy Sacrament on the part of a communicant, and cause great annoyance if he were to admit a person who has registered for confession and Holy Communion to Communion without further ado. This would be the case, for example, under the following circumstances: if a communicant had fallen into an obvious mortal sin or was living in it, and was unrepentant about it; if he had committed a theft, and yet did not want to return what he had stolen; if he had offended and angered someone, whether an individual or a whole congregation, or had been offended by someone, and did not want to reconcile with the offended or offending party (Matth. 5, 23. 24. 25. 18, 28. ff. Luk. 17, 3.) etc. Then the preacher is in the position, although he has no power to banish a member of the congregation, not to be able to give him Holy Communion. The preacher is then in a position, although without power, to banish a member of the congregation. Under such circumstances, the necessity of the so-called suspension from Holy Communion arises. In such circumstances, the so-called suspension from Holy Communion becomes necessary, by virtue of which a member of the congregation may not absolutely

*To deny Holy Communion to a member of the congregation and to exclude him completely from it is, in fact, "to be regarded as tantamount to excommunication. Luther quotes the following words of Hilarius in the main section of the Sacrament of the Altar in the Large Catechism: "If a sin has not been committed in such a way that one can be expelled from the congregation and considered an unchristian, one should not remain from the Sacrament, lest one deprive oneself of life. According to this it is clear that since the one who does not belong to the ban should not stay away from Holy Communion, the pastor should even less drive him away from it. If he does so, the preacher, as much as is in him, puts the departed person under ban, for which he alone has no power.

The preacher is not allowed to deny the right to be excused from Holy Communion, but only temporarily, until the matter is settled, or until the person seeking absolution and Holy Communion shows signs of repentance, or is reconciled with his neighbor, as much as is in him, and the like. As certainly as a preacher may not and cannot make himself partaker of other people's sins (1 Tim. 5:22), so certainly he must have the right of suspension from Holy Communion in all such cases in which, by admission to the Lord's Table, he would knowingly assist in the commission of a grave sin, thus making himself partaker of other people's sins. Therefore, as decidedly as our old orthodox theologians deny the preachers the right to recognize the ban without the congregation, so decidedly do they concede to them the right to suspend from Holy Communion. Thus, for example, Amsdorf, Luther's trusted friend,*) writes in an objection of 1561: "If the Consistory wanted to take the Ministris clavem ligantem (the binding key) and not release the same, or prevent and forbid secretam a sacramento suspensionem (the secret suspension from the Sacrament), then one cannot and should not consent to this. If, however, publicam excommunicationem (the public exclusion) is brought about, that a parish priest excommunicate no one without the knowledge and consent of the Consistorii, then it is right and proper." (Löscher's Innocence. Nachrr. 1722. p. 29. f.) Thus further writes Saubertus (d. 1646): "Although every appointed minister of the church, by virtue of the binding key, has the power to abolish such a knowingly impenitent from the use of Holy Communion, because in this case he has to pay attention both to himself and to the host, Act. 20, 28, and not to throw the sanctuary to the dogs, Matth. 7, 6; however, it does not behoove him to make the greater exclusion for himself alone and without the foreknowledge of a Christian consistory." (Zuchtbüchlein, Cap. 5, p. 49.) Finally, the old Rostock theologian Paulus Tarnov (d. 1633) writes: "Every pastor can suspend from the Sacrament, since he has the command to admonish every one of his hearers if the same sins, Ezech. 3, 17, 18, 20, to take care of himself and the whole flock, among whom the Holy Spirit has made him a bishop to feed the congregation of God, Apost. 20, 28. and to take care that he does not give the sanctuary to the dogs, Matth. 7, 6. But the power to excommunicate has only the presbytery or consistory, which represents the whole church,**) Matth. 18, 17. 1 Cor. 5, 4. 2 Cor. 2, 6." (S. Dedekennus' Thesaurus, II, 699.)

*Luther counted Amsdorf, along with Brenz and Rhegius, among the "highest and most distinguished theologians" of his time. Erlang. LXII, 292. f.

**The ministry is not to be confused with the presbytery and consistory, since the latter does not represent the whole church, but only a part of it, namely only the doctrinal state.

However, there are also such statements in the writings of our faithful fathers, which seem to deny the power of suspension to the preachers as well as the power to recognize the ban. Thus, for example, Gerhard writes: "With regard to the steps, one assumes a double exclusion, namely the lesser and the greater. The former is the exclusion or suspension from the use of Holy Communion, the latter the expulsion from the fellowship of the church. - Neither the greater nor the lesser exclusion may be made by the minister of the Church without the judgment of the ecclesiastical government or the consistory, because the power of exclusion is not with one bishop, but with the presbyterate, which represents the whole Church." (Loc. de minist. eccl. § 194.286.) Furthermore, J. Conrad Dietrich writes: "It is the general opinion of Protestant theologians that no preacher alone can excommunicate, suspend or reject excommunicatione majori, by excommunication, or rninori, by exclusion from Holy Communion." (Consilia and Concerns. p. 304.) The Saxon General Articles also note: "No one is to be kept from Holy Communion solely on the own judgment of the pastors." (Art. VII.) The contradiction in which these latter statements seem to stand with the above-mentioned is, however, only an apparent one. This apparent contradiction is solved, among other things, by the following passage of the old Würtemberg church order, called Cynosura: "Ministri may revoke, forbid, or petition to suspend the communion, but no minister shall exercise the public ban xropria autoritate (in his own authority)." (See M. S. Eckard Pastor conscientiosus genuinus. p. 177.) Thus it is within the power of a preacher to "counsel against," even "forbid" in the name of the Lord, the communion of an impenitent or unreconciled person who has become apparent to him, or to "suspend him by petition," but if such a person does not wish to comply with this and protests against the pastor's judgment, If such a person does not want to obey and protests against the judgement of the pastor, he should not consider himself the highest judge in this, but report the case immediately to the presbytery or consistory or the congregational assembly, depending on the existing constitutional form, so that the final judgement can be made by this body.

Note 6.

If the preacher has strong doubts as to whether the confessor is penitent and sincere, without being able to convict and reject him, the preacher must not try to help his conscience by adding all kinds of conditions or even warnings and threats to the formula of absolution. Deyling writes: "That the formula of absolution be properly formulated categorically and without annexing

The almost general opinion of our theologians is that this should be a condition. For every penitent is presumed to be a penitent and believer, if the opposite were not known to us in the most certain way and without any doubt (which can very rarely be the case). For he who before was the most wicked knave may now have come to true repentance and become of a different mind." (Institut. prud. pastor. P. III, c. 4, § 38. p. 447.) - Nevertheless, this is not to deny that basically every absolution, even the absolute one, is in a certain sense a conditional one. Luther writes in his letter to the council of Nuremberg of 1539: "That even this absolution is conditional, it is, as otherwise also a common sermon and every absolution; both, common and private, have the condition of faith; for without faith it does not release, and is therefore not a false key. For faith does not build on our worthiness, but is only so much that one accepts absolution and says yes to it." (Walch, XXI, 424. f.)

Note 7.

The preacher may not reveal what he has confessed or known in confession or as a preacher, but must conceal it by virtue of the seal of confession. In Luther's Table Talks it says: "One asked Dr. M. Luthern, and said: If a pastor and confessor absolved a woman who had strangled her child, and this was then revealed and made public by other people, would the pastor, if asked, also have to give testimony to the judge? Then he answered: "Certainly not! For a distinction must be made between church and secular government, since she has not confessed anything to me, but to the Lord Christ, and since Christ keeps it secret, I should also keep it secret, and say outright: I have heard nothing; if Christ has heard something, tell him. (XXII, 879.) When Luther was told that the council of Venice had sentenced to fire a monk who had absolved himself of a murder he had confessed and then had allowed himself to be induced to betray it by bribery, Luther declared: "This is a right, good, reasonable judgment and wise consideration of the council, and the monk has been burned as a traitor. (Ib. 880.) In any case, the preacher who prates from confession has forfeited his office and deserves to be deposed. (Cf. Deyling, loc. cit. § 41. General Article VII, § ult.) Fecht writes: "This obligation (not to break the seal of confession) is based on a tacit contract between the confessor and the confessing. For if the ecclesiastic were not bound to the strictest silence, the hearer would be acting foolishly if he confided in him at his peril something that he could conceal according to Lutheran principles. Moreover, the church servant is not considered a plaintiff or investigator or judge in this action." Finally, not only the Roman, but also our entire

Lutheran Church to keep this secrecy sacred. With regard to the seal of confession, however, it is to be noted that the same extends not only to what is negotiated in the confessional itself, with a prior promise of secrecy between the confessor and the confessant, but also to all other acts, even private ones, which the confessor undertakes with the confessant in a pastoral capacity; unless he has expressly confessed to speak to him in some other capacity". (Cap. XIII, § 33, p. 151.) The preacher must therefore watch his tongue with all seriousness, and even if he presents a case of confession without a name for his instruction, he must take care not to do so in such a way that others can guess the person of whom he is speaking. Letters containing confessions should be destroyed immediately after they have served their purpose. Incidentally, Avianus quite rightly remarks in discussing this subject: "A confessor should also be secretive and not reveal what is said to him in confession. (S. Dedekennus' Thesaur. II, 758.)*)

However, the doctrine of preservation of the sigillum confessionis has also been overstretched by some. Cardinal Petronius, for example, approved of the appalling statement of a French Jesuit: "If the Lord Jesus were still walking around on earth, and someone confessed to him in confession that he wanted to kill him, he would rather suffer that the Lord Jesus were killed than that he wanted to betray the one who confided in him. (S. Der gewissenhafte Beichtvater. Leipzig, 1692. p. 49.) Against this it is first to be noted that when a man confesses a sin yet to be committed, this does not at all belong under the category of confessions. Admittedly, even such confessions are by no means to be disclosed without the most urgent necessity; but if what is disclosed concerns a sin harmful to other people, perhaps to the whole community, an intended murder, perhaps regicide, well poisoning, arson, treason, and the like, If this is not successful, however, the matter must be reported to the proper authorities (without a name, if this already averts the danger, but if this is not the case, also with the name). Fecht explains: "Those sins which, if concealed, result in the ruin either of an entire community or of several others, are not to be kept secret, because more consideration is to be given to an entire community than to an individual person.

*Deyling remarks: "Hippocrates made the physicians sworn not to betray the hidden infirmities of the sick, how much greater secrecy is required from a spiritual and soul physician! ... Nepomuk, who was the confessor of the wife of King Wenceslaus of Bohemia, could not be persuaded either by flattery or by imprisonment and torture to betray the secrets of the queen, which were confided to him under the seal of confession, and was therefore thrown from the Präger Bridge into the river and drowned." (A. a. O. p. 452. 454.)

is to be taken. All theologians are unanimous in this. However, such revelation must be treated with as much consideration as the sanctity of the seal of confession requires. The persons must be spared as long and as far as it can be done." (A. a. O. p. 152.) Deyling writes: "We distinguish between sins done and sins yet to be done. Those are rightly kept hidden and covered up with complete silence, unless the general good and the dictates of the highest authorities command otherwise, such was the case in the matter of the notorious Lips Tullian. In regard to future sins and those yet to be committed, there is less concern. For if a crime revealed under the seal of confession and the concealment of the same were to bring about the ruin of the supreme authority or of the state or of one's neighbor, e.g. if a conspiracy, treason, well poisoning and arson were confessed, and the confessor persisted in his evil intention after the preacher's admonition: in this case he could not be absolved as an unrepentant, nor could his heinous crime be concealed, if the confessor did not want to act against the law of nature, which commands to avert every ruin from his neighbor, to make himself a party to the same sin and guilty of the shedding of innocent blood. Thus, that Jesuit could have prevented the murder of King Henry IV of France if he had not concealed Ravaillac's plan presented to him. And although he who has confessed the intention of committing a crime promises, upon serious reproach by the confessor, to refrain from the crime, it is nevertheless in accordance with love and prudence to quickly remind those whose welfare is at stake, with concealment of the name of the confessor, that they should take care and avert the danger from themselves. Yes, if the salvation of the highest authority or the republic requires it, he must not conceal the name himself. After all this, the answer to the question is not difficult: whether the confession should be revealed, if by concealing the confession of the guilty person, an innocent person would lose his life, even if he himself had not revealed his innocence? Our theologians rightly answer this question in the affirmative, but with the distinction between the revelation of the criminal and the crime, which latter alone takes place here." (A. a. O. § 43. x. 456. s<z.) Dannhauer says that in the above-mentioned cases it must be impressed upon the confessor "that he either reveal the matter himself^ or expressly permit that the same be revealed, otherwise he will not partake of the beneficence of the ransom key." (Hodomor. Spirit. Papaei, p. 1456.) L. Hartmann shares a responsum of the theol. and jurist. L. Hartmann reports a response of the theological and legal faculty of Jena from 1624, according to which a poor woman accused of sorcery, but innocent, had pleaded guilty in the ordeal used against her because of the unbearable torment, in order to prefer death to suffering the tortures of the ordeal.

The confessor confided in her that she was innocent and asked her not to tell the judges, for God's sake. In this case, of course, the confessor received the instruction to break the seal of confession, not only so that the innocent woman would not go out with a lie, but also so that the authorities would not stain themselves with innocent blood, (Pastoral, ev. III, 36. (Pastoral, ev. III, 36. p. 741. sqq.) Finally, Hartmann gives the advice that an inexperienced preacher, before breaking the seal of confession, always first obtain a vote from his superior or otherwise experienced theologian about the case under the assumed names of Cajus and Sejus. (A. a. O. p. 747. f.)

Note 8.

It is true that the preacher himself can go to Holy Communion without confession in case of need, *) but this should not be done by him except in case of need; also every preacher should rather choose his particular confessor, confess to him regularly and receive absolution from him. The preacher, too, needs this important means, and how can he expect and demand that his listeners hold the sacred office of preaching in high esteem if he himself at least gives the appearance of disrespecting it? We will return to this subject in the question of the preacher's self-communion.

(To be continued.)

(Sent in by Pastor Brunn.)

False doctrine of the sacraments.

In the false doctrine of the sacraments, as it is widespread among the Lutherans of Germany today, the false Lutheranism of our time culminates.

This false doctrine of the sacraments consists in a romanticized overloading of the concept of the sacraments, which has developed in contrast to the earlier Pietist neglect and evaporation of the doctrine of the means of grace, the visible church and everything external in the church. It is also deeply connected with the false overloading of the concept of visible church in modern times and the whole Romanizing overestimation of external ecclesiastical orders, e.g. church regiment etc.

*) In the "Instruction of the Visitators" of 1538, Luther writes: "Whether the pastor himself or preacher, who deals with it daily, wants to go to the sacrament without confession or interrogation, nothing should be forbidden to him herewith. The same is to be said of other prudent persons who know how to report themselves. Lest a new papal compulsion or necessary custom arise from such confession, which we should and must have free. And I myself go to Dr. Martin several times without confession, so that I do not make a necessary habit for myself in my conscience, but still need confession and do not want to do without it, mostly for the sake of absolution (that is, God's word)". (X, 1937 ff.)

This present-day false doctrine of the sacraments has at the same time essentially sprung from rationalism and in this resembles the Roman heresy in that it wants to explain the mysteries of the sacrament rationally, to put them into human sensual terms and ideas, and then falls into false consequences.

The correct Lutheran basis is that Christ's body and blood are truly and substantially present in the Lord's Supper and are received there. However, this presence and sharing (even if more or less clearly and consciously) is thought of as purely natural, spatial and mechanical.

Reason thinks no differently than this: Christ's body and blood is a real, even if heavenly substance, full of divine life forces; this substance is now taken orally in the Lord's Supper, so the mouth and the meal are spatially-physically, the means and the place by which this heavenly substance enters into man and is appropriated to us. Accordingly, one has then predominantly at the holy communion. Accordingly, in the Holy Communion, as in every other natural meal, the idea of a physical impartation and appropriation through the medium of eating and drinking is predominant.

From this now follow the consequences for the clever reason:

1. That by the oral-spatial and physical-material entrance of the body and blood of Christ into us at the Lord's Supper, even the ungodly and unworthy are in a certain respect, even if only outwardly and mechanically, appropriated the body and blood of Christ, the ungodly are made partakers of it, and the same is thus placed in a connection with the body of Christ.

2. The main benefit of the Lord's Supper is thought to be the entrance and dwelling of Christ in us, mediated and accomplished by the spatial-material entrance of the body and blood of Christ into us. At the same time, however, this material reception of the body and blood of Christ is thought to be connected with a sharing and supply of heavenly life and sanctifying powers (by transferring what applies to the spiritual indwelling of Christ in us, the unio mystica, to the sacramental oral enjoyment of the body and blood of Christ). Christ's body and blood are regarded as a heavenly food of life or a nourishing remedy, which, like such a mere substance given to us in the sacrament, spreads its healing, nourishing powers in us. This heavenly life substance or seed is also received by the wicked, only that it cannot develop its powers in him.

3. But if one thinks of the physical sharing of a heavenly substance as the main thing in the Lord's Supper in such a way, one does not understand why Luther, in the Small Catechism, placed the forgiveness of sins as the main benefit of the Lord's Supper, and said that the same would give us the forgiveness of sins.

(not by the bodily eating and drinking in and for itself, but) "by such word" given, likewise, "the words, given for you" as the main part in the sacrament. Indeed, one considers all this to be downright wrong, and, proceeding from an essentially different view of the Lord's Supper, one rather thinks the other way round: not those words, but actually the eating and drinking and the physical sharing of the body and blood of Christ given thereby is the main thing in the Lord's Supper, and the main benefit is therefore the indwelling of Christ in us mediated by the physical oral enjoyment of the body and blood of Christ, which one incomprehensibly thinks forgotten and overlooked in the Small Catechism. Therefore, it is considered equally incomprehensible why Luther and the ancients refuse to refer directly to the Lord's Supper in John 6 (where only the impartation of such blessed heavenly life forces through the entrance of the body and blood of Christ into us is mentioned).

4. Finally, when in the Lord's Supper one imagines a material-physical entering of Christ's body and blood into us, one thinks of this body of Christ, which we receive into us, as the seed of the new resurrection body, which here, as it were, is already present in us, like the child in the womb. For of course, one thinks, body is body, and where should Christ's body, which we receive in the Lord's Supper, be other than in us, and so something of a new corporeality must already be formed in us through him, and so everything works out and fits in the finest way, that the new man, who is created in us, is truly already present in us with body and spirit and will only come to light on the last day as on his birthday. And even further, reason imagines that the body of Christ enters our physical body and the blood of Christ enters our veins, etc.

Similarly, the effect of baptism is understood as the physical-material impartation of a heavenly life substance, and this impartation is thought to be completely independent of faith; only the development of the imparted heavenly life forces is left to the subjective state of heart of the baptized, or to faith. Hence the assumption that through baptism even the ungodly is in a certain physical-mechanical way implanted in the body of Christ as a dead member, that even the ungodly is objectively born again, i.e. the seed of a new man is planted in him, although the germination and growth of this seed is prevented by his unbelief.

This whole view of the sacraments is un-Lutheran, is guilty of the Roman heresy of the opus operatum, insofar as the sacraments are supposed to impart heavenly elements of life through mere outward work or reception, even without faith, and overturns the Lutheran fundamental theorem, according to which without faith no effect of grace or impartation through Word and sacrament takes place after reception, but rather no effect of grace or impartation takes place after reception.

where there is no justifying faith, absolutely only curse and death prevail, although God offers his saving grace to man.

Lutheran doctrine is:

1. That of course and certainly the sacraments are objectively real and powerful in and of themselves, even without the faith of man; likewise that Christ's body and blood in the Lord's Supper are eaten and drunk substantially and with the mouth (oraliter) in bread and wine, and yet the symbols always and expressly say: "in an inscrutable, supernatural and spiritual way." Concordia Formula, Berlin ed. p. 529.: "But if Dr. Luther or we use this word "'spiritual"' in this trade, we thereby understand the spiritual, supernatural, heavenly manner in which Christ is present at Holy Communion, not only working comfort and life in believers, but also judgment in unbelievers; thereby we reject the Capernaitian thoughts of gross carnal presence, which is attributed and imposed on our churches by the Sacramentarians above all manifold public witnessing. In which sense we also speak that the body and blood of Christ are received, eaten, and drunk spiritually in the Lord's Supper, although such partaking is done with the mouth, but the manner is spiritual." Compare Latin Manual, pp. 755-56.

2. Therefore, all such natural-spatial ideas must remain far away, as if through the mouth, as through a gate, the body of Christ materially enters into us and is appropriated in such a way that man now has it because he has eaten it and swallowed it. Rather, it is certain that Christ's body, as it is present in the bread, is not received and enclosed locally and naturally, nor locally in the stomach of man like other food; but the ungodly does not have it in the heart either; So there remains the mystery, inscrutable to reason, that although the body of Christ is eaten by us orally, it does not enter into us naturally, so that man can eat it orally and the ungodly still does not have it, - just as little as a tree or mountain has Christ, his spirit or body, although he fills and permeates everything not only with his divinity but also with his human nature. Thus, even without the Lord's Supper, Christ's body is omnipresent everywhere, even in and with the ungodly, and the oral enjoyment of the Lord's Supper does not have the purpose of a being of Christ's body and blood in us.

3. The whole purpose and benefit of the oral or bodily reception of the sacraments is not the impartation of the substance in itself, but that God has bound to this impartation of the substance a divine promise in the Word, so that he who receives bodily outwardly and in faith that impartation of the substance shall at the same time be partaker of that promise. This promise is nothing else than the forgiveness of sins. This promise

The forgiveness of sins is linked to the water in baptism and to the body and blood of the Lord in bread and wine in the Lord's Supper, so that whoever receives the water of baptism and the body and blood of Christ in the Lord's Supper receives and has from this and through this the promise, guarantee and pledge, that this blood was also shed for him on the cross, so that God also wants to be merciful to him for the sake of this blood and forgive his sins, in short, that he should have a share in the blood of Christ and everything that was acquired for us with this blood, if he faithfully takes hold of this grace.

4. That is why it is the explicit and constant way of speaking of the symbols: The sacraments are signs and seals of the divine will toward us, they are a visibile verbum, nothing else is given through them than through the word; but the very same thing that God gives in the word through the ear, that is forgiveness of sins, the promise of blessedness, God gives and gives to us in the sacraments through this visible action; Finally, the sacraments are nothing else than pledges and assurances or seals that God has attached to his word and promise, so that the sacraments are only there to strengthen faith, to confirm it, to seal it, to make the heart sure of grace. This is why the Small Catechism so expressly declares the forgiveness of sins as the first and only use of the sacraments, which includes everything else; it designates the word or the divine promise as the main thing in the sacrament, because bodily food and drink are only intended to be the bearer and pledge of this divine promise, and its entire use therefore ceases as soon as this promise is either removed from it or becomes ineffective.

5. From this it finally becomes clear how all the benefits of the sacraments depend only on faith. For on the one hand, every promise or word requires faith to grasp and receive it, and there is no other organ to grasp the word or promise than faith; On the other hand, if the whole purpose of the elements (materia coelestis et terrestris) communicated in the sacraments is only to be the bearers of divine promise, this and all purpose and use of the sacraments cease of themselves if man does not accept and grasp this promise, but only bodily receives that substance externally. Through the mere bodily reception of the substance, he then participates in no way in a heavenly good, which is given to us as our own only through the medium of that promise linked to the substance, but he simply has the judgment through the contempt of the grace offered to him.

6. Likewise, it is clear that only in this way is the doctrine of the sacraments in harmony with the Lutheran doctrine of justification, namely, that faith on the part of man is the sole means and organ of all and every reception of salvation, so that also on the part of God there is no other mediation of salvation than in the way of the forgiveness of sins,

Therefore, the sacraments cannot communicate powers of life and sanctification other than in and with the forgiveness of sins that they give and the strengthening of faith that they bring.

Litterary Intelligences.

"Theses on Usury." With appended explanations of Luther's and other theologians' writings.

(Separate print from the November and December issue of "Lehre und Wehre.")

Available from C. M. Barthel in St. Louis at 10 cents, postage 2 cents.

Unfortunately, almost no one recognizes anymore that taking interest on borrowed capital, and that is "usury," is a sin. The god Mammon has blinded the whole world. Everything is usurious, and the devil, the liar from the beginning, has so far enraptured people that they seriously think that lending capital at moderate interest rates is even a love, a favor, a virtue. Yes, the "holy" Methodists even recommend in their church bulletins, for example, the usurious life insurance companies, as praiseworthy, "legal measures to secure the survivors. But the Word of God teaches that he who is usurious shall not be saved. "He that giveth upon usury," says Ezek. 18, 13, "should he live?" And Dr. Luther, who by God's grace put the Gospel, which had been put under a bushel by the antichristic papacy, back on the lampstand, has also brought this piece of truth to light anew, in order to set his dear German people free from this snare of Satan. The question now is whether we Lutherans want to be freed from this rope or not, whether we want to let ourselves be enlightened by the light and be led on the narrow way also in this point, or whether we want to remain in darkness and live and die on the broad way, according to the customs of the world. Of course, there will be many a hard fight in our congregations when the doctrine that taking interest is a sin really catches on and is then put into practice, for the god Mammon is not a strange and melancholy god who can easily be thrown out of his palace. But should we not expose and attack sin that brings death out of timidity, out of fear of unrest in the communities? Do we want to see the terrible judgment of God executed on us, Ezek. 3:18: "If I say unto the wicked, Thou shalt surely die; and thou warn him not, nor tell him, that the wicked may beware of his wickedness, that he may live; then shall the wicked die for his sin: but his blood will I require at thine hand." - But as surely as there are children of God in

If there are any more unjust and unrighteous things in our congregations, they will certainly not close their ears to the truth, even if it hurts, but will listen to their Lord's voice and let it penetrate their conscience, and then they will truly rather throw away a handful of interest, a handful of unrighteous mammon, than want to lose their eternal heavenly inheritance.

But what matters most of all is that everyone be convinced in his conscience that taking interest is usury and usury is sin, and the purpose of the theses is to help people come to such a conviction. They are the fruit of 20 years of experience and struggle. All objections that could be raised by parishioners in parish meetings and have been raised here in the parish of St. Louis, find their answer and settlement in the same. -

And now consider, dear Lutheran congregations, we have the true, pure doctrine, i. e. the gate of heaven, paradise has been opened to us again, the true path of grace lies before us, we know for certain where and how we can obtain forgiveness of all our sins; shall we not now, out of gratitude, praise God with our lives, shall we not be a city that lies on a mountain, shall we not, with God's help, trample under our feet the avarice that so especially likes to cover itself with Pharisaic piety and hide under it? Therefore, read these theses, discuss them in the homes and congregational meetings, fight the battle that is prescribed for you, and prove that a righteous Lutheran in truth does not have his treasure here on earth. - Throw usury away from you. B.

(Submitted.)

The Last Times and the Great Consummation. An earnest discussion of momentous themes. **By** JOSEPH **A.** SEISS, **D. D.** Sixth edition, revised and enlarged. 1866.

The chiliastic views, which Mr. Or. Seiß presents in great detail in this paper of 438 pages are the following:

The millennial kingdom begins with the second visible return of Christ for judgment. Then the renewal and rebirth of the earth takes place, which is of eternal duration, by fire and special electrical influences, by which it becomes pure and fertile and its products superfluously rich and salutary. At the same time the first resurrection takes place, Rev. 20, 5, which is bodily, but only includes the saints. These reign with Christ in a kingdom that is "literal, real, external, earthly, visible, universal, divine and eternal" for a thousand years. This millennial kingdom and the last judgment are one and the same; for the last day lasts for a thousand years. To this last judgment Christ comes like a thief in the night, i.e. secretly. He will not necessarily be seen by all at the same time. He will show his

Raise up the elect before the world becomes aware of it. The last day will already be here, and yet the world will not believe it, but will go as before and fight against the Lamb. But the saints will be transfigured, exalted and caught up to Christ in the clouds without mortal eyes seeing them. The judgment of the nations consists in the destruction of all present systems of government in state and church, and the burning up of the great centers and powers of ungodliness and tyranny. Then 1. the tenfold horned wild beast, of which Daniel and John prophesied, i.e. the present authorities of the countries that emerged from the Roman Empire, 2. the image of the beast i.e. the papal hierarchy and 3. the great Babylon, i.e. the union between state and church, will be destroyed. Only the Jewish race is exempt from this general crash, which converts and retakes Jerusalem and Palestine. But some of the ruling powers will take great offense at this. Finally, all the powers of the earth will form a great alliance under the last head of the beast, the Antichrist - probably the Emperor Louis Napoleon III of France - and a great eastern war will arise, the center of which will be Palestine. After the Antichrist instigates all kinds of mischief, a terrible fate will finally befall him and his multitudes: "Their flesh will rot, so that they will still stand on their feet, and their eyes will rot in their holes, and their tongue will rot in their mouths", Zech. 14, 12. Meanwhile, the Jews, according to Isa. 66, will ride on horses ... and in fast-moving vehicles, which some have taken for a description of the railroads, the Jews will return to their land, a significant part of which already belongs to the rich Jewish bankers in Europe, the Rothschilds. According to Isa. 18, a naval power in the far west of Palestine, which is either the United States, Great Britain, or perhaps both, will also take an interest in the Jews and help them with ships. Jerusalem will be rebuilt and become the capital of the world; Christ will sit visibly on the throne of his father David, and the saints, who will be visible even occasionally, will rule those who are still in the flesh. A renewed temple service at Jerusalem will include some of the ancient customs. Then there will be no more doubt and unbelief, neither death nor sin, on earth. Satan will then be bound; all nations will be converted; righteousness and love will reign on earth. People will always dwell on earth without knowing what death is. Even those who live in the flesh will not be excluded from the closer sight of the glory of Christ; the world will be an Eden, a garden of Jehovah, a paradise of God. After these thousand years the devil will be loosed again, the last rebellion under Gog and Magog will be destroyed, the godless dead who remain in hell until then will also be awakened and judged, and Satan, death and hell will be condemned to eternal damnation.

will be handed down. This millennial kingdom is very near. As God created heaven and earth in six days and rested on the seventh, so the seventh millennium will be the great year of rest. From various calculations, it appears that the millennial kingdom will probably begin in 1869 or '70, in which year the world will be 6000 years old.

The reading of this scripture has made a very painful impression on us. Christ is praised in it not as Savior, but as "a great earthly prince," p. 114. Not Christ's kingdom of grace, but the millennial glory is praised in it. "Will it (the millennial glory) not instill a greater joy and a more satisfying delight than all the gifts of Pentecost?" Pg. 217. "O tell me not that this is the glorious kingdom of the Messiah! Tell me not that these are the scenes to which the saints of old looked with so much joy! I will not so dishonor my Savior or His Word as to admit for a moment that this dispensation is the exalted Messianic kingdom. No, no, no, Christ does not yet reign in the kingdom which he promised and for which he taught us to ask." P. 133. The ancient rabbis are given extraordinary credit because of their Jewish blood. "These ancient rabbis were the friends, countrymen, brethren, and children of Jehovah's own inspired prophets, and may be our guides in some things." P. 100. Of Luther, on the other hand, it is said, "Though the greatest of mere men, and after the apostles in his own sphere, yet he is the last among the great theologians to whom we would like to confide as a guide in the interpretation of the Apocalypse." Consider: rabbis as guideposts in prophetic theology, who are nevertheless declared by Christ to be blind guides for the blind, Matth. 15, 14. At times it seems uncanny to Dr. Seiß himself that he interprets God's Word so wrongly, for he says: "Men may think I am dreaming"; alone he claims, e.g., of the prophecies which he falsely declares of the glory of the Hebrews after their return to the Jewish land: "That they will be fulfilled is as certain as the existence of God." It should not be forgotten, after all, that it is an appalling sin to assume false doctrines to be true, citing the divine name.

For the assumption that the last day would last a thousand years and would make up the millennial kingdom, Dr. Seiß does not have the proof from the word of God. Even with this assumption, the Chiliastes cannot hold to a visible return of Christ. Therefore, Dr. Seiß feels compelled to admit: "It seems to be implied that also Christ's coming has two different degrees.... He shall come like a thief in the night, but he shall also come in the night.

the clouds with great power and glory.'" Christ comes like a thief in the night, but this does not mean, as Mr. D. Seiß thinks, that he creeps invisibly and secretly like a thief into the world on the last day, without people noticing it and without everyone seeing him, but it means, as Christ himself interprets it: "he will come at an hour when you do not mean it." Matth. 24, 44. Why deny what is written with clear words in the Bible: "Every eye will see him." Rev. 1, 7. "Then shall all kindreds of the earth howl, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matth. 24, 30. How can anyone say with a good conscience in the face of such passages: He will not necessarily be seen by all at the same time. Not only the doctrine of Christ's return, but also of the burning of the world must be falsified in order to make room for the millennial kingdom. The burning of the world is supposed to mean that the world will be electrified on the last day and will be purified, renewed and fertilized by volcanic activity. "The scene which the apostle describes is not general, but particular and local, and not very different from volcanic phenomena which are often perceived." P. 76. Approximately like the eruption of the great volcano Kilavea on Hawahi, which is described hereupon. Thus, on the last day, the fires within the earth will burst forth with a loud noise. Only the heil. Scripture speaks of such a burning of the world on the last day, which will bring about its complete destruction, its dissolution into nothingness, for Christ says: "Heaven and earth will pass away. Luc. 21, 33. "Before whom (Christ's) face flee the earth and the heaven, and there was found no place for them." Rev. 20:11. When it is said in Eccl. 1:4, "The earth abideth for ever," "for ever" does not mean absolute eternity, but, as is the common usage, a long period of time. For the same Hebrew word leolam, which Luther translated "forever," is also found in Ex. 21:6: "He be thy servant forever." These and similar such passages therefore do not prove against the clear teaching of Scripture that the whole world, with the exception of men and angels, will come to an end by fire on the last day. When Mr. D. Seiß says: "Fire cannot dissolve matter into nothing; . . it cannot destroy the essence of it," p. 75.: so, on the other hand, the Bible testifies: "With God, no thing is impossible." Luc. 1, 37. God can probably create another fire, which can do more than the one we know.

How Dr. Seiß can come up with the idea of wanting to calculate the beginning of the last day, by which he starts the millennial kingdom, seems quite incomprehensible to us, since Christ says: "But of the day and the hour no one knows, not even the angels in heaven,

not even the Son, but only the Father. Marc. 13, 32. Therefore, the knowledge of the coming of the last day is absolutely impossible for all creatures.

The speaker closes with the heartfelt wish that Mr. D. Seiß may check his chiliastic views with serious prayer according to the Holy Scriptures. Scripture. He will then soon convince himself of their falsity. For the whole chiliasm is, to put it mildly, a dream, a figment of the imagination, a poem invented by men, which has no basis in the Bible at all, and which is rather contradicted on all sides. Also the main passage, Rev. 20, which the chiliasts cite for themselves, contradicts them. For who is to rule according to it? It only says: The souls of the beheaded . . . and who had not worshipped the beast." . . . So there is no word that all the saints are to reign. Furthermore, it says: "they lived and reigned with Christ". Thus it is not said that they reigned on earth. And when it is said: "they reigned a thousand years," this is a prophetic measure of time, which by no means means a thousand civil years. Finally, it is said that "the souls . . . lived and reigned with Christ a thousand years" is said: "This is the first resurrection," in which there is no mention at all of a bodily resurrection. It is therefore an obvious falsification of the Scriptures to interpret these words as referring to a glorious millennial kingdom of Christ and his saints on earth, of which they say nothing. But to put a false sense and understanding on the words of God is a great sin, which every Christian should beware of. The love of Christ urges us to fraternally warn Doctor Seiß against this. F.

Miscellaneous.

On the caste question.

The pastoral conference, which usually follows the mission festival in Leipzig, was cancelled because of the prospects of war, but it was still held at the request of many. After an address by Pastor Ahlfeldt on 1 John 4 (Our faith is victory, etc.), Director Hardeland improvised an extremely clear and convincing lecture on the caste question, the correct treatment of which in accordance with Scripture had to be defended by Leipzig against Pietist and false legal attacks. We will try to reproduce the main points of the lecture in the following. The starting point was the general question: how should the gospel of God be led among the nations. God has two kingdoms, the kingdom of creation and the kingdom of salvation; the second builds itself into the first, and does so in such a way that it does not topple and overthrow, just as our

Confessional writings say. This does not deny the sinful defilement of the individual areas of nature. Through Adam's fall, human nature and being is completely corrupted; so teaches Scripture, and conscience testifies to it. But when the gospel approaches the individual, it does not attack this and that externally, but first goes into the heart and from there as from the center to the periphery, not the other way around; it does not abrogate morals without further ado, but only removes the dross in the fire of the Holy Spirit; a choleric man remains choleric, even if he has become a Christian, etc. The gospel is not a means of healing. Habits cannot and need not cease as long as they do not contradict the commandments of God. Gospel non dissipat politias externas, but it strikes at the heart of the nations, and from there must fall what cannot stand.

Caste, they say, does not belong to these external customs, but is a creature of the devil through and through, a pagan product. This view is already historically not correct. The Code of Manu certainly gives a black picture of the caste, but the Code of Manu is not the first literary product of the Hindus, but already the historical precipitate of a long development. The religious basis of the Hindus are rather the four Vedas, in which nothing of the later distinction of the caste is to be found. In the Rickveda there is only one passage which deals with caste; but it is proved that it was introduced later. Lassen shows clearly in his Indian antiquity that in the beginning, when the Aryans came from Central Africa, the castes developed. First the Wis (Waisja's "settlers") formed a community of the people, from which gradually different kinds of professions developed: the priest (i.e. according to the Vedas the superior) is not yet the later Brahmin. When the people had more settled down, it was a natural progress to tie the profession to certain classes. At first this development is completed in Manu; here the religious basis is given, which was added only now; only here the fable of the different origin of the individual castes is found, the Waisja's from Brahma's hips, the Sudras from his feet, the Brahmin from his mouth, the warrior from his arms. But this is to be called actually only poetic dressing. For beside it goes another view: one attributes it to an old king, or also to Brahma, who only later ordered the difference in the human race. Something similar is found in the older Edda, where the different. Something similar is found in the older Edda, where the different origin of the classes is treated in similar way. In reality, the castes arose from two streams: first, from the difference of profession (ruler, priest, peasant: all three Aryan castes) and secondly, from the difference of the various ethnic groups. The Sudras have their name from the one people who were subjugated by the Aryans.

Since Manu, the order of the people has changed considerably; therefore, one must not stop at these provisions of Manu alone, because, for example, the warrior and agrarian caste has already completely died out; the Sudras have thus received a completely different position, the position of warriors and agrarians. The consequence of this is that the casteless (pariahs) have the place of the Sudras in Manu. In some respects, the differences have sharpened. Naturally, because the English regiment does not tolerate the old position (in court, for example), they have thrown themselves with special tenacity on individual subordinate points, namely connubium and convivium. The result is thus: even in the field of pagan life, where the social and the religious are closely interwoven, it is an unhistorical view to say that caste in India has no social side. But we are dealing with Christian communities. All who know the ABC of missionary practice know that caste is not to be tolerated. But if someone professes faith in the triune God, the Creator, Redeemer and Sanctifier of all things, at his baptism, should he still hold on to these pagan religious things? If there were only a trace of it, our missionaries would of course not allow them to be baptized. Everyone in our congregations outside would be astonished or angry if they were asked whether they still believed these pagan things. Even in Ochs' memorandum it says: I do not believe that only one of our Christians still holds on to this pagan superstition, and that no one builds a bridge to return to paganism with it. But why do Christians still hold on to these outward things, to the connubium and convivium? Because it is custom and usage. The Hindus put a lot of stock in custom and external tradition. This often forms the last instance in their argumentations. Doctor Graul had made jackets for the Hindu children; they were not worn because they were a hand's breadth too long. What is the situation with us in this respect? How often do our people cling to such external customs? Every farming village has its own peculiar customs. - Even the pagans make a distinction with regard to those who have become Christians: by conversion the Hindu is eo ipso a casteless one. Individual examples show this clearly. Thus, in all our churches, only one cup is used for Holy Communion. For example, in all our churches only one cup is used for Holy Communion.

(Mecklenb. Kbl.)

The "Lord God we praise you."

"Today, by the highest command, the Te Deum, the old HErr Gott dich loben wir, was sung in all the churches of the country, including the university town here, to celebrate the victory, and it was sung, as all other songs are sung in our churches, in a rather or rather very unseemly distraction and impropriety,

with going and coming of the congregation members, with not visible participation of the clergy, shortly par excellence after the song number, without any further solenness.

Old people, like the writer of these lines, know how solemn the singing of this hymn was in their childhood, and longingly their memory of it has accompanied them throughout the six or seven decades of their lives. Therefore, the old way of intoning a hymn praising God is once again seriously recalled, with an urgent request to the church regime to snatch this only appropriate old way out of oblivion. At the intonation of the first word of the hymn, the entire congregation rose, facing the altar, in front of which the entire clergy stood worshipping and singing along, and standing, with all the bells ringing, the hymn was sung from beginning to end in deep reverence and joyful exaltation. Such a Te Deum, the climax of the whole service, is a true church celebration, before which the other liturgy and sermon recede infinitely; the now ordinary manner of its singing, on the other hand, is like a complete lack of celebration.

G."

H. July 15, 1866. (Es. Church Gazette.)

From a letter from Würtemberg.

While reading your lines, I again became quite aware of how the service of the One Lord unites even those who are personally quite unknown to each other and are separated by lands and seas, and that the communio sanctorum is not a utopian Platonic state, but a reality." -

I am quite pleased that the flag of the Lutheran confession is still held high in your country; in Germany there is a great deal of blurring in this regard, especially in the Würtemberg church there is great indifference to the confession, and even in religious circles the name Lutheran is almost considered a name of disrepute. In my opinion, this emphasis on confession is closely connected with independence from the state. Where one no longer relies on the arm of the secular power, one feels compelled to look for a rallying point in a pronounced confession. - Here, too, there has long been talk of a freer position of the church vis-à-vis the state; but when it comes to the realization of the matter, one does not have the courage: Our almost thoroughly anti-church press has persuaded the congregations that if the minister does not keep the reins in church matters, they will be abandoned to the hierarchical efforts of the clergy, and the pastors fear that if they no longer receive their salaries from the state, they will have to starve, since the congregations are in fact extremely unwilling to make sacrifices for church purposes. - Thus

The draft of a new constitution for our Protestant regional church, which I will take the liberty of sending you along with other printed matter as soon as the traffic through Bremen and Hamburg, which was blocked by the war, is free again, also turned out to be very inadequate. - In the end, however, this external independence of the church would be the lesser evil; after all, it is destined to take the form of a servant in one way or another: the worst thing is the ever-growing alienation of our German people from the church, indeed from all religion. Of course, the representatives of the gospel are largely to blame for this. - These sad conditions of our church have made such an impression on me that, if I found an appropriate sphere of activity over there, I would not find it difficult to move to America, although my present position, as far as only personal considerations are concerned, is a quite satisfactory one." -

"When, at the end of the century before last, the half-crazy founder of the Quakers, Fox, an entirely uneducated and self-grown saint and apostle, but who was inwardly quite convinced of his preaching, appeared in towns and villages and in the churches to advance his half-crazy speeches in gibberish with accusations against the hypocrite priests, who were inwardly not sure of their own cause, the hirelings usually bolted as soon as the cry went out: "The man with the leather pants is coming," because they felt that he was something in his way and that they were nothing. In the same way, some people today, who present their teachings only on official business, but without inner conviction, have great respect for anyone who still means anything at all from the heart. They are afraid of anyone who is only subjectively true and can suffer for his opinion-but how will they stand before Him who is truth itself?" - (Luth. D.'K. Newspaper.)

Ecclesiastical - Contemporary.

I. America.

Pastor Grabau wrote to us preachers in Missouri in 1844: "You erroneously deny that the congregation owes obedience to its pastor in all things that are not contrary to God's word; for it remains indebted to him according to Ebr. 13:17; but whether it can render and execute it in every individual case, e.g. a necessary school building, is another matter. The obedient execution of a matter may often have to be postponed according to circumstances, therefore obedience itself is not yet cancelled." (P. Grabau's pastoral letter etc. New York bei Ludwig. 1849. p. 55.) According to this, Grabau taught that the laity owed obedience to the preachers even in things that were not already contained and commanded in God's Word, if only they were not contrary to God's Word, i.e., if they were mediocre things, yes, that the laity owed obedience even if they could not do what was commanded. Therefore Grabau also seduced his whole synod in 1848, the following- with him into the world

They (the Missourians) teach against the 28th article of the Augsburg Confession that the congregation owes obedience to their pastors only when and insofar as he preaches God's word to them; but if he merely exhorts or demands something that is not against God's word in ecclesiastical matters (e.g. a school building), they can refuse obedience. (S. Second Synodal Letter of the Synod of the Lutheran Church Emigrated from Prussia. Buffalo, 1850. p. 14.) But after these principles of church regiment and church obedience, invented by himself and imposed on his synod by him, had been dealt with Grabau himself, in consequence of which he was finally deposed, now he writes in the latest number of his organ "The Watching Church" (January 1867) as follows: "Ministry and synod are church courts not as mere assemblies, but as bound in the regiment of the divine Word. Only when the duly assembled make their judgments from God's holy word are Christians bound to follow the same for the sake of the divine word by which they are all governed. But if presidents, ministries or synods want to leave the spiritual authority in the Word of God and use their own authority and rule, like a decreed police force, as has happened here since April 12, then no one owes them obedience, but serious opposition to everything that is apart from the Word of God." Everyone sees that Grabau, after his own church government theory was to be applied to himself, suddenly made a turn to "Missouri," abandoned his teaching that one owes obedience to the church government in all things that are only not contrary to God's Word, and (until further notice) adopted the teaching that one, however, owes obedience only if what is commanded is "put forth from God's holy Word," but not if it is done "apart from God's Word," i.e., is only not contrary to God's Word. One must not think, however, that Grabau now wants to go over to the Missourians, rather, in the same number of his "Wachende Kirche" he does everything to cleanse himself of this suspicion that now easily arises. He therefore speaks of the "antichristian Missouri" and, after Pastor von Rohr has only colloquied with us, of the "stirring malice of Rohr's antichrist"!!! W. [Walther]

The "American Lutheran" of January 10 mentions the theses on usury published in this magazine and writes about it, among other things: "This proves conclusively the practicality of the so-called Old Lutherans. If this principle were correct, it would be generally applicable. But the application of this principle would overturn every government and lead society back into a state of barbarism. For if no interests were paid for borrowed money, no one would lend money.... Yes, this principle would destroy all our institutions which have education and charity for their object, for all are supported chiefly by interests of funds upon which they have been endowed." This is again a sample of "American Lutheran" theology. It thus concludes, since no state could exist if all citizens had to be Christians, the principle is false that all should be Christians; or: since none of our foundations could exist if they were to be founded on the principle of love, that principle is false. The "American Lutheran" brings forward other instances which have already been answered in the Theses, and which we therefore do not touch upon again here. We believe that nothing more than Luther's teaching on usury can frighten the "American Lutherans" away from the so-called Old Lutheranism; for a Christianity that demands more than so-called revivals, according to which one acts as a businessman, as before, is certainly a most uncomfortable thing. Incidentally, the "American Lutheran" may be reassured that we intended to make the correct doctrine of usury, which has been in such disarray for so long, even in the Lutheran Church, a "new test of orthodoxy." W.

The Lutheran Watchman on the Convention in Reading. That this English magazine, published by our dear Professor F. A. Schmidt in Decorah, the delegate of the

It was to be expected that the Norwegian Synod at that convention would also publish a report on the said convention, and it will certainly be desirable for our readers to hear something from this report, which is to be found in the January 1 issue of the said newspaper. In it it is said, among other things, as follows: "The delegates of the Missouri Synod and the Norwegian Synod took this position, that in view of the differences in matters both of doctrine and practice, which still hover even between such Synods as claim a strict adherence to the faith and confession of our fathers, a series of conferences for free discussion was the perfectly and only suitable way of uniting the hitherto conflicting elements into harmonious members of one body. It is an indisputable fact, not only that in at least a number of the synods in question there has been a deplorable depravity and laxity, but that even now there is a palpable lack of agreement in important doctrines, a hostile attitude of some synods and congregations toward each other, and a gulf between their spirit and character wide enough to repel each other continually and violently wherever they come in contact with each other. Since this is so, it is difficult to see that it is the good will and perfect good pleasure of God, as expressed in 1 Cor. 1:10 and elsewhere. It is still more difficult to see how this can be done in harmony with the recognized principles and spirit of our church; and most difficult of all to suppose that the right fraternal feelings and that harmony of thought and action are present which is indispensable to a vigorous cooperation, and that strife and divisions should not rather prove to be the inevitable consequences of a precocious and precocious union. These were, in the main, the reasons on which we, in union with the delegation of the Missouri Synod, were compelled in conscience to depart from the judgment of the majority, in which the necessity and wisdom of an immediate union seemed already decided and to be a matter of course. In comparison with the desirability of an external organization, the present obstacles and the probable disturbances were evidently greatly underestimated by some, while others longed for the future higher tribunal as the suitable and necessary means of removing all difficulties. Much good was also expected from the introduction of uniform hymnals, liturgies, etc., while according to Scripture and experience we may be quite sure that the slightest difference in faith and doctrine is a much greater evil than the most gaping distance in customs and ceremonies. After quite a discussion, which, however, considering the importance of the question, was not too thorough nor satisfactory enough, a vote was taken, and it was decided to form a "General Church Council of the Lutheran Church in America" and to appoint a committee to draft a constitution. This, of course, will undoubtedly show whether the introduction of measures will be based more on the general principle of obedience to constituted authority, or on patient discussion and a thorough exposition of the merits of each provision to the people; in other words, whether the regime will be a vigorous deliberative or a gentle coercive one. That the Convention has agreed on a manifestly Lutheran basis and has pronounced its wholehearted acceptance of our Lutheran Confession as a whole and in all its parts is certainly calculated to fill the hearts of all faithful Lutherans with gratitude, hope and joy. It forms a striking contrast to the earlier general apostasy that prevailed in our local church, and is an important step toward a gradual reformation and complete return to the old landmarks of our fathers. We must, moreover, acknowledge and freely confess that both the evident desire and zealous endeavor of many of the delegates to promote the cause of divine truth and to build our Lutheran Church upon its true and only foundation, and the friendly fraternal spirit which they displayed toward such bodies as, for reasons of conscience, still stand aloof from the movement, constitute an enduringly favorable

has made an impression on us. It is true that the position of the convention against existing differences is a doubtful, wavering and weak one; it is true that a formal recognition of the most salient features of Lutheran doctrine as scriptural and as essential parts of heavenly truth is not yet the same as if the genuine spirit and principles of our church, in all their purity and strength and in all their consequences, permeate, shape and practically guide the public life and work of an ecclesiastical body and its members; but such earnest and sincere striving, wherever it is found, entitles us to the good hope of progress in the right direction. And yet we look with sincere pain upon the formation of this General Synod on its present indirertly ambiguous basis as an established fact. It will have an extraordinarily difficult task; it will set to work earnestly to produce the actual and necessary unanimity in doctrine, that chief requirement of all lasting and useful unity in cooperation: but the temptation will come very near to it to settle on the principle now followed of regarding some differences in public teaching and preaching as minor and tolerable among good Lutherans. Thus this body will be seriously lacking in inward strength, and even its outward strength will be materially impaired by the circumstance that influential bodies of acknowledged fidelity to the church will deem it necessary to stand aloof indefinitely. We are also very much afraid that the arrangement made for their good may not appear entirely acceptable to all parties, if the definite object of conferences on points of doctrine is kept in view, and suitable provision should be made for free and full discussion of the subjects in question. And as to the practical relations of the various synods, it seems that they will remain the same until, with God's help, a greater agreement in principle and practice is reached: we see at least no possibility of change until the existing mutual exhibitions are really removed. Until then, there is no reason why those who have always taken the position of unalterable fidelity to the full truth of God, and to the practice flowing from it, should deviate in the least from the straight line which they have hitherto kept. They will continue on the straight path of their activity, rejoicing in the growth of truth and right wherever it may be, and working to promote its complete and final victory, if such is to be expected in our church here, but will not make any compromise, nor even seem to want to make it, with any error or injustice. If we take the sayings of Scripture and the unanimous practice of our church based on them as our guide, we are forced to the profound conviction that a complete and sincere agreement in the teachings of Scripture is the only permissible, divinely prescribed and therefore also possible foundation of a church union. As the matter now stands, such a complete agreement is lacking, despite all the sanguine but erroneous expectations and assertions of the contrary. If we seriously wish to heal the wounds on the body of our church, let us not turn our eyes away from them; If we wish to see the present fissures quickly and completely closed, let us not conceal their existence, nor lull ourselves into the delusion of their harmlessness, but let us face the matter with the sincere admission of wrong and harm and with the firm resolution to apply the best and wisest, indeed the only true and real means for the permanent removal of our evils, namely, conformity in doctrine and practice. And while we express the sincere wish of many that the newly forming body may one day stand completely on the truth and the right and advance vigorously on the way to realize the highest possible unity on its pronounced confessional basis, we promise it at the same time that, when it has reached this point, it will be able to unite with itself or merge into itself all genuinely Lutheran elements of this country. May that blessed and glorious day soon rise upon our church, as the unity of the general str-.

The Lutheran Church has led us to the corresponding unity of the particular ways and means, and all who love our Lutheran Zion stand shoulder to shoulder in the perfect unity of faith and love that is in Christ Jesus.

Thus the "Church Union" reports about it **in** its number of January 12: In the United States much ecclesiastical division and disunity had been caused by the existence of slavery, about which different views prevailed in the North and the South. The abolition of slavery paved the way for a great union movement. Complete reunion was easiest among those ecclesiastical bodies which had never taken a decisive position on slavery in their highest tribunals. This was the case, for example, with the Episcopal Church, which had been united until the outbreak of the war. At the end of the war, the majority of the southern dioceses expressed a strong desire for reunification with those of the north. The movement began in the closing months of 186ü and reached its goal early in 1866. The German Reformed Church, which had two classes, that of Virginia and that of North Carolina, in the former Confederate States, saw itself equally revcreinated at its triennial General Synod held in November 1866. The Cumberland Presbyterian Church, which has a larger GUeder number in the North than in the South, also reunited, but the repudiation of the antislavery resolutions passed by the General Assemblies of the two previous years aroused discontent in the North and created the danger of a new separation. The Methodists, the Presbyterians of the old and new schools, the Baptists, and the Lutherans advertised to remain divided by the difference of their views on slavery. But Northern churches have established themselves in a field from which they were formerly excluded, and the juxtaposition of churches of Northern and Southern views, together with the greater oblivion in which the chief cause of all this disunion is now buried, will certainly increase the inclination of both Northern and Southern churches to a cordial reunion-an event which will occupy a high place in the church history of the United States."

The High Churchmen (Puseyites) in the Episcopal Church are accused of betraying the same. This happens in the same issue of the same newspaper, namely by an Episcopalian of the so-called Evangelical Party. Poorly and puritanically enough, he bases this accusation in part on the fact that they "studiously avoid the neck which the Church itself has placed on the title page of the Common Prayer Book, speak of the American Catholic Church, and use the good old name of 'Protestant Episcopal Church: 'Protestant Episcopal Church' never to be heard"; that they "call the table on which the Lord's Supper is celebrated an altar"; that they "use special garments, lights on the altar, incense." But he also brings against them the serious and unfortunately well-founded accusations that they "deprive the people of Holy Communion and substitute for it something which, in opinion and purpose, can hardly be distinguished from the Roman Mass"; that they "drop the great Protestant doctrine that we are not saved by our own works or merits, but because of an alien righteousness, the righteousness of Christ; teach, on the contrary, that we are blessed by a sacramentally infused righteousness, implanted in baptism, nourished and increased in the Lord's Supper, and by confession and absolution from the priest"; that they "posit a progressive justification." that they "have no gospel of an accomplished and complete salvation, but maintain that one must always be in doubt as to one's blessedness, always uncertain whether one is crnst and constant enough to be in grace with God."

The Observer wants the Missourians to be part of the new church council. Indeed, in its January 18 number, it writes: "We were glad to see the Missourians represented at the convention (in Reading). But as seven are larger bodies than the Pennsylvania Synod, it seemed somewhat strange to us that they had only one representative, while the latter numbered nearly a whole shock. We need the Missourians in the church council. We have confidence in their German honesty.

They will be a guarantee that the council, if it comes to pass, will be a strict Lutheran and not a mere mongrel body. If we have to fight with a General Body, we prefer it to be thoroughly Missourian, so that we can know from the (old) General Synod whom we are dealing with, and the Lutheran people can clearly see between which kinds of Lutheranism they have to choose. - Well - we thank you for this hypocritical compliment, which only the hatred against Pennsylvania dictated.

From the report of the Lutheran Synod of Virginia. From the "Evangelical Lutheran" of January 10 we report the following: "The parochial reports showed an encouraging numerical growth in spite of the almost insurmountable obstacles with which many of our pastors have to struggle. First, the improved Constitution of the (Southern) General Synod was considered point by point and, after a lengthy discussion and some wording changes, was summ arily adopted. Thus the Synod simply reaffirmed the doctrinal basis it had already adopted in 1861 at Mt. Tabor, Va. when it instructed its delegates to the convention proposed for the formation of the General Synod to endorse the Augsburg Confession without reservation as the unifying bond of the Southern Synods. - The Synod appropriated over 800 dollars for the charitable institutions it is to oversee. It provided for the care of a young man preparing for the preaching ministry. She also authorized the president to hire a traveling preacher with a salary of 500 dollars to work in our preacherless churches." - But the report also contains the following painful lament: "Without wishing to censure, we express our well-considered conviction that within the limits of our Synod there is not a single pastor - who, after all, serves daily at God's altar, - who would receive an adequate provision and would not be compelled to make sacrifices that would cast a censure on any people. The evils and afflictions that spring from the miserly spirit that characterizes many congregations are like those devils that were cast out of the man who dwelt in the tombs - their name is legion. This has forced many a faithful pastor to engage in worldly or semi-worldly business in order to provide bread for his family. It has turned their children against a church that dribbles out meager contributions for their most urgent needs, subjecting them and their parents to a thousand tribulations and sorrows."

From the report of the Holston Lutheran Synod. From the same paper we find the following: "The brethren assembled at St. Paul's Church, Monroe Co, Tenn, Thursday, September 20, 1866. The sessions lasted until the 24th, and the pastors and delegates were present in large numbers. Because of the divided political views in East Tennessee, the congregations and pastors of this Synod suffered greatly during the last terrible judgment of God that fell upon our country. Nevertheless, most of their congregations are flourishing and the pastors are showing great zeal and diligence in the cause of their Heavenly Master. We are confident that with God's help they will be able to promote true Lutheranism in their part of this great country. They are warm and zealous representatives of the old doctrinal basis of our church. If a conscious, resolute and unambiguous adherence to the Augsburg Confession can make a synod a synod, it will be a synod. Counfession makes a synod a symbolic one, they are symbolists from the school of Luther and those men of the 16th century who stood by him."

The Church-Union. This is the title of a new ecclesiastical paper, which appeared in Brooklyn at the beginning of this year, and which, as its title and motto indicate, aims at a union of the various Protestant churches and series of this country. What kind of union this is and on what broad and wide basis it is to be placed, is shown by the formula of commitment which the adherents have to sign and which, according to No. 2 of the said sheet, thus reads: "We, the undersigned, believing in the doctrines of the Holy Scriptures as contained in the Apostles' Book, do hereby declare our consent to the union of the Protestant Churches of this country. We, the undersigned, who believe in the teachings of Holy Scripture as set forth in the Apostolic and Nicene Symbol.

do hereby pledge ourselves to maintain a free fellowship and recognition of a united evangelical ministry by conceding the pulpits to each other, so that the unity of the church may be openly manifested. We further solemnly pledge ourselves to stand by each other for the attainment of this end."

Churches in the United States. The following statistics, taken from the Missouri Watchman, give an accurate account of the number, size and value of Christian churches in America. The figures are compiled from the best sources:

	Churches.	Room for people	Werth.
Methodists	19,833	6,259,799	$33,003,371
Baptists	 11,211	3,749,513	19,799,378
Presbyterian	 5,961	2,088,138	24,227,355
Catholic	 2,549	1,404,437	26,774,119
Congregationalists	 2,334	956,354	13,327,551
Episcopal	 2,145	- 847,296	21,625,698
Lutheran	 2,188	757,533	5,315,169
Christian	2, "68	681,015	2,519,045
Union	 1,366	371,899	1,370,212
Cumb. Presbyterian	 820	292,978	914,256
German Reformed	 676	373,698	2,432,670
Universalists	 634	236,249	2,356,095
Freewill Baptists	 520	148,693	2,789,295
Friends	765	209,084	2,544,507
Reformed Church	 440	211,068	4,388,816
Dunkcrs	153	67,995	162,592
Reformirte Presbyterian...	131	48,897	386,235
Mennonites	109	36,435	138,980
Jewish	77	34,412	1,135,300
Adventists	70	17,120	101,140
Winebrennian	65	27,700	74,170
Swedenborgian	68	15,395	321,200
Seventh Day Baptists	52	17,864	107.000
Moravian	49	20,316	227,459
Spiritualists	17	6,275	7,500
Shakers	12	5,209	1,000
Six Principal Baptists	9	1,990	8,150.
Smaller Sects	20	14,150	395,100
Total	...- 54,009	19,128,751	$171,398,432

The Congregationalists also oppose the secret societies. A Western conference of them justified their resolutions against such societies as follows: 1. because these societies, while claiming a religious character, deliberately avoid in their customs and negotiations all recognition of Jesus Christ as their only Savior and of Christianity as the only true religion. 2) Because, while they are nothing more than mutual aid societies, they display these characterless associations as a substitute for true brotherly love and true Christian charity. 3) Because they bring Christian men into confidential contact with worldly-minded and godless people. 4. because, while in theory they replace the church of Christ, they also give to the participation and zeal of Christian men a direction detrimental to the church of the Lord. (Messenger.)

New Theology. Under this heading, the Lutheran Standard of October 15 reports the following curiosity of General Synodist theology: "At the examination of candidates at the recent meeting of the Melanchthon Synod, a new idea was put forward, namely, that water should be taken instead of wine in the Lord's Supper, in that one of the candidates should be given water instead of wine.

of the brethren claimed that there was no scriptural evidence that wine was used or commanded to be used, since the evangelists do not tell us what was in the cup that the Lord blessed. When another was asked to bring forward scriptural proof that wine was used at the Lord's Supper, he cited Paul's words 1 Tim. 5:23: "Use a little wine, etc.".

Lutherania. Even if the so-called American Lutherans have nothing more than the name of true Lutheranism, they know what to do with this name. Now they have even given the name "Lutherania" to a territory. This is how the "Lutheran Observer" reports about it, while at the same time it knows how to justify the matter in its own way: "In the Rocky Mountains there is still a large unorganized territory, which until now was not known under any special name. Now they call it Lutherania. It should keep this name, so that we may recognize on the map of our country in a prominent way the great fact that our liberties derive directly from the great Reformation of the sixteenth century." (So?) "This territory is nearly twice the size of Pennsylvania, bordering Montana and Colorado on the north and south, and Nebraska and Idaho on the east and west.

The clergymen start a strike. What "Sinke" means, our German-American readers know quite well; for everything "sinks", butchers, bakers, stonecutters, shoemakers, tailors, printers, etc., why should not the clergy do the same? Are they to be left behind alone? This is not to be expected. For our readers in Germany who do not understand "sinking," we note that the Americans call the standing out of the workers to obtain an increase in wages a strike. When a number of Methodist preachers from the Ohio Conference, at a recent meeting in Sabina, decided, after serious and heated debate, that they would not hold office in the coming year unless they were assured a salary of at least 1600 dollars, we call this a strike, which we communicate to our brethren in office as a rarity, but not as an example to be imitated.

(Change sheet.)

The Philadelphian, or Church Visitor. A new Lutheran periodical, published by C. W. Schösser, D. D., on the first and third Wednesdays of each month, at Philadelphia, $1.00 a year. - The Committee of the "Lutheran and Missionary" has seen fit to allow this smaller and cheaper periodical to go out, in order to enable the poorest families to keep the same. We believe the undertaking is quite appropriate and timely. For if the "Lutheran" has to expose the good right of the Lutheran church more in general and more for the preachers and supported members of the congregation and to defend it against attacks of the enemies, then it is also inevitably necessary that in the English-Lutheran congregations every family is soberly informed about the actual essence of the Lutheran church, so that above all the people become aware of the doctrines of distinction and the importance of the same. For how can synods fight vigorously against false Lutheranism and sectarianism if the congregations are still unclear, wavering, limping. May the merciful God grant the revered editor wisdom, courage, and joy in his work for the glory of God and the salvation of the church. B.

J. . Abroad.

The Immanuel Synod. Pastor Ehler's report on the last meeting of this synod contains the following concerning the relationship of this synod to the Lutheran regional churches and their journals: "The question was what relationship we would have to the Lutheran regional churches of the annexed countries. Most of those present considered the regional churches of these countries to be irredeemably forfeited to the Union, so that the hope remained that a Lutheran core would emerge from the decay (with which we could then maintain fellowship). From

To take steps on our part now to join these regional churches seemed inappropriate to the assembly in view of the great uncertainty of the future and the council was applauded, we must let the matter come to us. - Another question was whether we could not enter into closer ecclesiastical fellowship with the Lutheran Church in Bavaria, in such a way that we would allow ourselves to be visited from there and ask for examination of our candidates, so that it would become apparent that we were cordially prepared to submit to ecclesiastical supervision, provided that this was not practiced on the basis of false doctrine. It was decided to take such steps as seemed appropriate in this regard." Of the journals it says: It is obvious that four journals are excessive for our small community, and since the Rev. Ehlers has now published the church bulletin for almost eighteen years, then the church newspaper, he believed that he could now give up the publication of one journal with a clear conscience. It was agreed, after Rev. Ehlers made this statement, it was agreed that the Immanuel published by Past. Zöller should become the synodal journal of the Immanuel Synod, and accordingly, news from the congregations should be diligently given in it. Furthermore, this paper shall appear in one and a half sheets instead of one sheet per month as before. As a result of this decision, Rev. Dietrich has decided to discontinue the village church newsletter published by him with the assistance of Past. Räthjen; only Past. Meeske intends to continue publishing his paper at least in 1867. The price of the Immanuel will hopefully (in anticipation that the paper will find many readers) be fixed at 15 Sgr. annually." - From Ehler's Blatt we read the following in No. 23: "On the afternoon of October 19, the office question was discussed in our small circle, the question that has moved the minds of many for a number of years, about which much has been thought, talked and written, without the many negotiations about it having led to a satisfactory conclusion, which has rested for a while because fatigue had set in among the discussants, but which has been resumed for some years in the old as well as in the new world. - In the meantime, the ministry that preaches reconciliation, praise be to God, continues to exist under God's blessing, despite the different opinions, and good to him who administers it in heartfelt humility as Christ's steward and, like Paul, recognizes that he is nothing. It was not the hope of finding an all-sufficient answer to this question through the renewed discussion of it that moved us to consider it. We should not want to evade the idea that each of us should try according to his ability to bring the truth to light everywhere; nevertheless, our discussion showed that we were particularly concerned to determine our relationship to those who differ from us in the doctrine of the ministry. This practical interest was predominant; moreover, no representative of the view that differed from ours was present, which would have been necessary in order to achieve a thorough unification in doctrine. However, one of the pastors present made an effort not to refute the view held by the rest of us, but to show that Professor Walther basically had no other doctrine than the one we had recognized as correct. This attempt, however, did not succeed; the theses put forward for mediation were too vague and capable of different interpretations. We did not dare to say: this is false doctrine; but we also did not find that the one we recognized as correct had been pronounced in a definite way, so that the opposing false doctrine would have been rejected in a recognizable way. Although we could not agree with the doctrine of the preaching ministry, which is commonly called the Missouri doctrine, as far as we were able to recognize it, we all agreed that there was no reason to deny the Missourians church fellowship, that we would rather maintain it with them without hesitation, unless they thought that they had to deny it to us (which hopefully will not happen). - It is certain (the editor adds this) that different views and opinions on questions concerning the revealed truth will only cause ecclesiastical divisions when truth is no longer searched for in humility, but truth is rejected as error and the acceptance of error is demanded as necessary. -

Finally, it was noted with thanksgiving to God that Pastors Brunn and Hein in Nassau maintain sacramental communion with us, and one of the pastors present was instructed to write concerning them."

Trinity. In a recommending review of the apologetic lectures of Stutz (Die Thatsachen des Glaubens. Zürich bei Hanke 1865.) Ströbel writes in the Guericke's journal of this year: "Stutz proves, 'with how many stupid jokes the rhetoricians have wanted to refute the Trinity; one will never teach the common sense that 3 times 1 is not 3, but 1, thinks the one, nobody will ever do this trick, catches up the other.Stutz does the trick: he simply reminds his listeners from the practical layman's class that this 'multiplication table of common sense' has only reached 1+1+1=3, not even 1X1X1=1". -Stutz is Docent of Geology at the Swiss Federal Polytechnic.

England. - The Hallelujah Gang. Under this name a band of religious enthusiasts, whose charges are reminiscent of those of the flagellants of the Middle Ages, is roaming several districts of England. These days they have shown themselves in Derby, where they have spread a notice on the wall to the following effect: "At 9 o'clock the soldiers of the cross will open their fire in the public market-place against the kingdom of the devil. From there they will move to another square and give a second discharge against the troops of the satanic majesty." (Br. Ambassador.)

Ecclesiastical Incorporation of the New Prussian Lands. In the "Lutherische Dorf-Kirchen-Zeitung" (Lutheran Village-Church Newspaper) it says among other things as follows: "A voice in the "Kreuzzeitung" recently wanted a new Lutheran church regime to be established, to which the king should subordinate: 1. all Lutheran associations in the Union, 2. the annexed Lutheran regional churches, 3. the Breslau and us in summa. Thus, says the newspaper, all divisions in the Lutheran field in Prussia were healed at the same time and further resisted. The Lutheran associations seem to have similar thoughts and wishes. At their last autumn meeting in Cammin (Sept. 11), they addressed an address to His Majesty the King, in which they stated: ""We implore God, ... We implore God to let the political unification also benefit His Holy Church and to lead it closer to unity out of the fissures in Germany. May Your Royal Majesty and Most High Majesty and their highest advisors find ways to ensure that the most graciously promised protection and preservation of every justified characteristic of ecclesiastical confession, law and administration in the new and old provinces will be to the benefit of all, and to arrange the Protestant church system in the entire present extent of the Prussian state in such a way that those belonging to the Lutheran or the Reformed confession as well as the Uniate can live in peace next to and with each other, and the old quarrel between union and confession comes to a complete end." " - Prof. Hengstenberg, standing one step higher than the Lutheran associations, wants to have the legal position of the Lutheran confession preserved in those countries, but also to fertilize the ecclesiastical inflexibility of the Holsteiners and the others with Prussian flexibility. He comments on this in No. 88 of his "Kirchenzeitung": "It would be compatible with this secure confessional position if the ecclesiastical life of the new parts of the country were to be lifted out of its particular limitations through ecclesiastical incorporation, if .... a fresh circulation of the forces and gifts of spiritual life existing here and there were to be brought about, a lively exchange of spiritual idiosyncrasies. ... This would happen if the new parts of the country were open to the Prussian national church, to its ministers, to all connections through which a new element of life could be transferred there from Prussia; and in turn, the Prussian national church would also have to be open to the ecclesiastical life of the new parts of the country in order to gratefully take from them what we lack or what is weak among us."" - So wants Prof. Hengstenberg. In the end, however, one will probably be able to save oneself all wishing and wanting. Methinks the people over there in the

On the whole, the new states will push themselves into the union and meet the demand on this side in such a way that the government really does not need to take any special measures or orders, as it has already stated. Very enthusiastic voices in favor of the Union have already been raised in the new states, and this trend of the times will soon become even stronger. May God strengthen the men who have recognized the truth, so that they will confess it and remain faithful against the broad current.

(E. R.)

N. S. From a letter: " ---------- I always feel as if I could not die as a regional church pastor, if God the Lord would let me live to a ripe old age. That the national churches will collapse sooner or later is felt by many members and servants of the church. Everything is ripe for the great union. But usually one feels obliged to do everything to help postpone the collapse as long as possible. One therefore participates, for example, in the Gustav Adolf Association in order to keep the masses "with the church. Those who do not join in canonizing, church politicking, mending, etc., but prepare themselves for the collapse of the national church and expect help and healing only from pure Word and Sacrament, are accused of collaborating in the fall of the national church. In this respect, too, the word of the Lord will be fulfilled: He who wants to preserve his life will lose it. Christ's church will not fall if the national churches fall. God grant that the Lutherans of all German lands may come to a free unification in currency." "

The Growth of the Catholic Church. At a meeting of the student Gustav-Adols-Vercin in Leipzig, Dr. Fricke recently compiled the following facts: "In 1834, the Jesuit Order counted only 2684 members, in 1841 their 3565, now over 7000. Besides the Catholic Vincentian, Borromeo, Boniface and Severinus Associations, the Association of St. Francis de Sales, the College of All-Hallocos in Dublin, which in 1855 alone spent more than 14,000,000 fl., and besides many other smaller Catholic associations, the Society of Catholic Propaganda at Lyons collected and spent in 1864 a sum of 5,470,000 Fr. in all parts of the world. The effect of this activity is visible everywhere. The Parisian newspaper "Univers" reports that in the last twenty years 867 persons, including 243 clergymen, have converted to Catholicism, mostly from the most influential families in England. Within thirty years, the number of Catholic priests in England has increased from 477 to 1236, and the number of Catholic chapels from 449 to 950. There were no convents in England in 1829, but 37 in 1859. In other countries, too, the number of Catholics is increasing; in Copenhagen, the capital of Denmark, 200 people convert to Catholicism every year. Likewise, there is a great activity of Catholic propaganda around Leipzig. As in a heathen country, Catholic mission stations have been established in Thuringia, in Sömmcrda, Langensalza, Naumburg, as well as in Mühlhausen and Ellrich; in Eisleben, Luther's death house was recently wrested from the hands of the Catholics only with difficulty. Wittenberg, Aschersleben, Egeln, Salzwedel, Neustadt-Magdeburg, Torgau and Delitzsch were richly endowed as Catholic stations from Salzburg. In the administrative district of Merseburg, twelve parishes were created, in the district of Erfurt, three, in addition to the fact that two branches were made main churches, etc."

In December, the law on the abolition of religious bodies came into force **throughout the Kingdom of Italy.** According to this law, the monks and nuns receive pensions and can also stay in a part of their monastery; incidentally, the monasteries (with the exception of some historically famous ones) become barracks, schoolhouses, etc. The state takes over the church property, a quarter of which is given to the Commune for church and school purposes. The rest goes into a large fund, and this - into the water. The civil marriages of priests in Italy are to become more and more frequent.

(B. Monatsschrift.)

The Lutherans of France, who until now had only the Gymnasium in Strasbourg, have now established a preparatory theological school in Paris to remedy their lack of young theologians.

Bishop Colenso had made the claim that the archbishop in Capetown, because appointed merely by royal decree, lacked ecclesiastical authority; the English crown lawyers agreed with this. Now, however, Colenso himself has been appointed in the same way, and, on the basis of his own assertion, almost his entire clergy has pledged obedience to him. The House of Lords of the Church Convocation at Canterbury, in response to a request from the bishops in Copland, has declared that it maintains church fellowship with them and considers Colenso and his followers excommunicated. (B. Monatsschrift.)

Pastor Löhe speaks about the character of his American mission in a sermon on the 25th anniversary of the American mission as follows: "Everything becomes clearer when one looks at what we actually wanted with our activity in North America. The character of our Society is that it holds high the confession of the Sacrament of the Altar. It recognizes in it the highest triumph of faith. All facts of faith, such as the resurrection and the outpouring of the Spirit, are based on eye-witnessing, but the union of the body and blood of Christ with bread and wine in the Lord's Supper has no visible testimony, but is purely a matter of faith. To bear witness to this faith and to increase the love of the sacrament in ourselves and others is our own business. That is why our last intention in our missionary work was to keep our brothers in America in the right faith in the Sacrament and in sacramental communion with us. So this is Löhe's 'characteristic', the upholding of the confession of the Sacrament of the Altar. Do other Lutherans not uphold the Sacrament of the Altar? The matter is somewhat obscure. Also the sentence is mysterious that all facts of faith, except the Holy Communion, should be "based on eyewitnesses". On what eyewitnesses is Holy Baptism based, on what eyewitnesses is the Incarnation of Jesus Christ, the union of His two natures, His sitting at the right hand of God, etc., etc.? Is this not also "pure matter of faith"? This definition of character suffers from much fog. B.

In Electorate Hesse Vilmar, who had been given the greatest influence over the Hessian church by the former electoral government, was transferred to the parish of Sand.

(Evangelist.)

The preachers of Nassau held a conference in Oranienstein on Sept. 26 and discussed the ecclesiastical innovations that had become necessary in the former Duchy of Nassau as a result of the annexation to Prussia. The vast majority voted in favor of the annexation to the Rhenish-Wcstphalian Provincial Synod. Only a few spoke against it, because this synod commits itself to the Reformation confessions, while the Nassau church has had no commitment to confessions since the union introduced there.

(Evangelist.)

Hanover. It is beautiful what the last Minister of Culture of the "Guelph Empire," Ladenberg, answered to Mr. Bluntschli's invitation to a meeting of the Protestant Association, that he could only participate in associations that are really Christian, Protestant, Lutheran, not in those that use these names to undermine what they mean historically.

Doctrine and Defense.

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Pastoral Theology Materials,

communicated by C. F. W. W.
(Continued.)

§ 17.

The proper administration of Holy Communion includes the blessing (consecration), distribution, and taking of the bread and wine.

Note 1.

It is an adiaphoron whether the bread is leavened or unleavened, whether it is rye, wheat, grain, barley or oat bread and whether it has this or that shape, if it is only a pastry from grain flour and water. It is also an intermediate thing whether the wine is red or white, completely pure (merum) or mixed with water (which the Lord probably used according to the custom of the country), if it is only drink from the plant of the vine (γέννημα *της άμπέλου*), according to Matth. 26, 29.*). It is an error, if the Greek and Roman church alone with the krama (οίνος *υδατι χεχραμμένος* = wine mixed with water), or if
the Reformed Beza, according to Calvin, wants the Holy Communion to be celebrated with some element similar to bread and wine. This is also the case when the Gnostic encratites in the second to the fourth century even forbade wine and used only water in its place, even at Holy Communion. In more recent times, certain abstinence enthusiasts have followed them in America. We Lutherans, by the way, remain in favor of the wafers or hosts already mentioned and in use by Epiphanius in the fourth century, since they are used for the Holy Communion.

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*The pastor must take the greatest care that nothing is used in Holy Communion that is not wine. The pastor must take the greatest care that nothing is used in Holy Communion that is sold as wine without being wine. He is not to leave this to the churchman or any other person, but to consider that above all he himself is responsible for ensuring that true wine is used. Deyling also rightly remarks this: "The vessels in which either the bread or the wine is contained must first be carefully inspected and cleaned of dirt and dust." (Inatit. prud. past. p. 503.) The preacher is also responsible for ensuring that this is done.

We are so comfortable in our Christianity and the reformers etc. who do not recognize Christian freedom want to make this a sin for us (Gal. 2, 3-5.). Since the Holy Communion is not a ceremony Since the Holy Communion is not a ceremony by which Christ's suffering and death are only symbolically represented, not a mere memorial meal, but a holy sacrament in which Christ's body and blood are to be served and partaken of under bread and wine as a pledge of the forgiveness of sins promised by explicit divine words, Christ only broke the bread so that it might be sent to be distributed. The breaking of bread during the celebration of the Lord's Supper is therefore not an essential part of this act, any more than a paved hall in which the Lord held the holy meal for the first time. (Luk. 22, 12.) We Lutherans therefore refrain from the breaking of bread in our church's traditional manner, and all the more so because the Reformed, who consider the Holy Communion to be only a commemoration of the Lord's Supper, do not observe it. The more so, as the Reformers, who regard the Holy Communion only as a memorial meal with a so-called spiritual enjoyment of the far-absent body and blood of Christ, which is in heaven, regard the breaking of bread as something essentially necessary for the Holy Communion (though according to their view). They insist on the breaking of bread as something that is essentially necessary for Holy Communion and make the omission of it a sin.

Note 2.

Gerhard writes the following about the consecration: "Since Christ expressly commands us to administer Holy Communion when He instituted it, it follows from this that the church ministers, when they administer Holy Communion, must do the same. Since Christ, at the institution of Holy Communion, expressly commands that we administer it as He Himself did, it follows that the ministers of the church, when they want to celebrate Holy Communion, repeat the words of institution, consecrate the bread and wine in this way, and then take the sacrament. It follows from this that when the ministers of the church wish to celebrate Holy Communion, they must repeat the words of institution, consecrate the bread and wine in this manner, and distribute them to the communicants. Therefore, when the minister repeats the words of the institution of the Lord and by them consecrates the bread and wine and distributes them to the communicants, this utterance is not merely a historical repetition of what Christ has done, as in the sermons to be preached before the people those words tend to be repeated, but: 1. By this solemn repetition of the institution, the minister publicly confesses that he wishes to celebrate the most holy testament of Christ according to his institution, order and command, and that he therefore does not wish to act according to his own private discretion, but as a steward of God's mysteries. (2) By this very act he separates the outward symbols of bread and wine from common and vulgar use, so that they are no longer mere bread and wine, but organs, vehicles, and means by which the flesh and blood of Christ are to be distributed. 3. He prays earnestly that Christ, by virtue of his promise, be present in this sacramental action and himself, by means of these outward symbols, distribute his body and blood to the communicants.

(4) He testifies that by virtue of the order and institution of the true and almighty Christ, the blessed bread is the communion of his body and the blessed wine is the communion of his blood. 5 He therefore exhorts all those who approach the Sacrament of Thanksgiving to believe the words of Christ against all opposition of opposing reason, and to approach it in true repentance, in sincere fear of God, in guilty reverence, and with a sincere resolution of life affirmation. The saint. Apostle calls with special emphasis 1 Cor. 10:16. the communion cup ποτήριον *της ευλογίας,* 8 ευλογοϋμ.*εν,* the cup of blessing.

nung we bless, summarizing both Christ's blessing and our blessing by repeating it twice.... . This Consecration of the Eucharist is 1. not a magical enchantment which, by virtue of certain words, essentially transforms the bread into the Body and the wine into the Blood of Christ; as the papal priests pretend that, for the sake of their being invoked and anointed, by virtue of the canon and the intention in the faith of the Church, they bring about *ex opere operato the* Sacrament and essentially transform the external symbols into the Body and Blood of Christ.*) 2) It is also not only a historical repetition of the institution; as the Calvinists hold the recitation of the words of institution in low esteem (see Bucer on Matth. 26.) and claim that it is only to be addressed to the people, but in no way has the purpose of sanctifying the external symbols (Calvin's Inst. IV, 17, 39.). Rather, it is an effective consecration, by which, according to the command and order and institution of Christ, the consecration from the first supper is, as it were, carried forward (äsrivawr) to our supper, and the external elements are ordained for this holy use, so that Christ's body and blood are distributed with them. It is true that we do not ascribe to the recitation of the words of institution this power of making the body and blood of Christ present by a hidden power attached to the words (as the magicians recite their poems of the Elician Jupiter with certain words), much less that they essentially transform the external elements; But we sincerely believe and confess that the presence of the body and blood of Christ depends solely on the will and promise of Christ and on the everlasting efficacy of the first institution. However, we add that the repetition of that original institution, which is done by the minister at the celebration of Holy Communion, is not merely historical and doctrinal, but consecratory, by which, according to the order of Christ, the outward symbols are truly and effectively ordained for holy use.

*The scholastic Thomas Aquinas attributes a certain created power to the words of consecration, which causes the consecration in the manner of a tool cause. Summa HI, q. 78. art. 4.

The Son of God Himself repeats the once pronounced words of institution through the mouth of the servant and sanctifies, consecrates and blesses the bread and wine through the same, so that they are the means of the administration of His body and blood". (Loc. th. de Sacra Coena § 149-151.) For greater clarification of the relationship between the speaking of the words of institution on the part of Christ in the first supper and that of the administrator now, the words of Chrysostom cited in the Concordia formula serve: "As this speech, 'Grow and multiply and fill the earth,' is spoken only once, but is always powerful in nature, that it grows and multiplies: so also this speech ('This is my body,' etc.) is spoken once.) is spoken once, but to this day and to a far future it is powerful, and works that in the Lord's Supper of the church his true body and blood are present." (Repeat. Art. VII.) It is true, then, that not by virtue of the speaking of the words of institution on the part of a man is Christ's body and blood conjured, so to speak, into the external elements, because these words would have the special mysterious power to work such a miracle; for in that case the body of Christ would become present wherever those words were spoken over a loaf, even in blasphemous jest; But if the words of institution are not spoken over the elements at all, and the elements are thus not blessed or consecrated," then one does not do what Christ commanded, so **he does not** fulfill what he promised, so one does not celebrate the meal instituted by Christ, so Christ's body and blood are not present, and so one distributes nothing and enjoys nothing but bread and wine. In Luther's Table Talks it is said: "A deacon in a village administered the Lord's Supper, and after he had spoken the words of institution, he had lost a particle through carelessness. When he could not find it again and was supposed to give communion to a farmer, he gave him a particle over which the words of institution had not been spoken. After Communion, a peasant found the blessed particle and gave it to the chaplain, scolding him for being so careless with Communion. To this the chaplain replied: There would be one and no difference between the blessed and unblessed particles." The matter was then brought before the Wittenberg theologians by Amsdorf, in whose name Luther rescribed the following shortly before his death, January 11, 1546: "First of all, it is not carelessness, but wickedness, and indeed quite great wickedness, on the part of that deacon, who, as a despiser of God and man, has publicly taken upon himself to consider consecrated and unconsecrated hosts to be one and the same.

Therefore, he must be expelled from our church. Let him go to his Zwinglians. It is not necessary that a man who does not belong to us be kept in prison, who need not be believed even if he swears. (XXII, 908. XXI, 1561.) To the question: "What is to be done, since one falls short under the Communion of bread or wine?" therefore Mich. Müling: "Well, then, the bread and the wine must be consecrated immediately on the altar by saying the Lord's Prayer and by reading the words of institution, especially the part (of the elements) where the deficiency is flushed." (Isagog, christ. f. 104.) It can hardly be approved, however, if Deyling expresses the opinion that this recitation can also be done secretly. (Instit. prud. past. III, c. 5. § 31. p. 503.) Because of the possible occurrence of such a case, there should always be more hosts and more wine on hand in the church than one thinks one needs. Balduin rightly explains that if a preacher omits the recitation of a whole part of the words of institution, e.g., those concerning the wine, at the consecration, perhaps because of absent-mindedness and the like, then the element in question would not be the bearer of the heavenly good, and that the preacher would have committed not a minor sin, but a very grave one, punishable. (Tract, de cas. consc, lib. 4. c. 9. cas. 8. p. 1102. sqq.) If, however, the preacher had accidentally omitted only one or the other word during the recitation of the words of institution, there would be no reason to doubt the reality and validity of the communion thus administered. When in 1678 a preacher at the consecration accidentally omitted the words "in my blood," the theological faculty at Wittenberg nevertheless declared the Lord's Supper valid and proved this most thoroughly. Cf. Fortgesetzte Sammlung von alten und neuen theologischen Sachen, von B. E. Löscher. Volume 1729. pp. 591-600.

Note 3.

From the fact that the recitation of the words of institution does not have a magical effect, but is only necessary so that the command of the Lord, "Do this," may be fulfilled, and so that the act in which the Lord has promised the presence of his body and blood may be performed, it is clear that the sacrament is not yet realized by the mere recitation of the words of institution, if it is not added to this that the blessed elements are also given to communicants and enjoyed by them. As far as the necessity of the former is concerned, the Ariom applies here: "Accedat verbum ad elementum, et fit sacramentum"; as far as the latter is concerned, the canon: "Nihil habet rationem sacramenti extra usum divinitus institutum," i.e., Nothing has the nature of a sacrament outside of the use instituted by God. Therefore, Luther writes: "Like baptism, when there is no child,

that is baptized is nothing else than mere water, so we also assert quite certainly, where there are not eating and drinking people, after the institution of Christ, that there is nothing else than bread and wine, even if one should recite the words a thousand times". (XXI, 1589.) Quenstedt writes: "The sacramental union does not take place except in the dispensation. For the elements, bread and wine, do not become the means of the enjoyment of the body and blood of Christ until they are eaten and drunk by the addition of the consecration..... Nor does Christ speak absolutely of the consecrated bread as being Christ's body, but of the bread broken and given for eating. For first he said, "Take and eat," and then he said: 'This is my body.'" (Theol. did.-pol. Cap. de Coena 8. 1187. 1268.) Aeg. Hunnius: "As the bread is the communion of the body of Christ only in the act of eating and not earlier, so also the bread is united sacramentally with the body only when that communion and that taking take place. For if, after the recitation of the words of institution by the minister and after the so-called consecration, a conflagration or some other tumult should arise before someone had come to the table of the Lord, and the sacred act were thus prevented by this accident, the question arises whether, by virtue of the recitation that has taken place, the Body of Christ is united to the bread in a secret way, even outside the use of the bread, which consists in eating and which was prevented unintentionally? Here, surely, every sensible person would rather answer in the negative than in the affirmative." (Art. s. loc. de sacramentis. Francof. 1590. Cap. 15. p. 712. sq.) Cf. König, citirt in Opus novum qq. practico-theol. f. 366. *)

Note 4.

The great majority of our theologians, Luther in the lead, hold that Holy Communion should never be administered privately by someone who is not in the public ministry. The majority of our theologians, led by Luther, believe that Holy Communion should never be administered privately by someone who is not in the public preaching ministry or by so-called laypersons. This is partly because in the case of Holy Communion, as in the case of baptism and absolution, such an emergency could not occur that would justify a departure from God's order (1 Cor. 4:1, Rom. 10:15, Ebr. 5:4). This is partly because Holy Communion "is a manifest confession and therefore should have manifest ministers," and partly because such secret communions can easily cause divisions. (See Luther's letter to Wolfg. Brauer, pastor at Jessen, of 1536. Walch X, 2736. ff. Gerhard oc. de sacra coena § 17. u. loc. de

*When Joh. Saltiger, pastor of St. Nikolai in Rostock, claimed "that as soon as the words of the institution were read, even before the distribution and apart from the use, bread and wine were the true body and blood of Christ," and did not allow himself to be rebuked by a princely commission negotiating with him, but brought the matter to the pulpit and thereby caused unrest in the congregation, he was removed from office. This happened in 1569 (J. G. Schelhorn's Ergötzlichkeitn aus der Kirchenhistorie und Literatur. III, 2073. ff.)

sacram. § Another question is whether the reality and validity of Holy Communion requires that the person administering it be legally called and ordained to the public ministry. Another question, however, is whether the reality and validity of Holy Communion requires that the person administering it be legally called and ordained to the public office of preaching, i.e., that he not be a layman; whether only the "office" or the authority received to administer the public office and ordination make the words of institution powerful, so that the essence (forma) of the sacrament includes not only word and element along with use, but also a certain duality of the person administering it. This is a doctrine of the Roman Church, which has been rejected and fought against by all theologians generally recognized as orthodox in our Church. That the administration of the Holy Communion by a layman is not allowed. That the administration of Holy Communion by a layman is never recta and legitima and never happens de jure, most of them declare; but that it is *rata* and can happen de facto, none denies. Luther, in his letter to the Bohemians, enumerating the offices of the clerical priesthood, writes: "The third office is to bless or to pass the holy bread and wine. Here they boast of a special triumph, the blessed ones; here they trumpet gloriously, and say that no one else has this power, neither the angel, nor even the Virgin and Mother of God. But we leave aside their nonsense and say that this office is also common to all Christians, like the priesthood." In the following, Luther shows that since all Christians have the authority to preach the Word and to baptize, which is the greatest of all, they have all the more the authority to administer Holy Communion than Christians. The same must have so much more authority to administer Holy Communion than the lesser. (X, 1841. ff.) Luther did not teach this only in earlier years, as some want to claim, but until his death. Thus, for example, in 1533, in his writing "Von der Winkelmesse und Pfaffenweihe," he wrote: "Our faith and sacrament must not stand on the person, whether he be pious or evil**, consecrated or unconsecrated, called or sneaked in,** the devil or his mother." (XIX, 1551.) 'Here Luther did not mean to state that a layman was doing right when he assumed the administration of Holy Communion. As already mentioned above, Luther rather declared himself against it with all seriousness. With this teaching, he only wanted to counter the delusion as if the preachers of the New Testament formed a more sacred special state of priests who, by virtue of their ordination, could alone realize the gracious endowments of the New Covenant, just as the priests of the Old Testament, for example, could alone validly sacrifice. Gerhard therefore writes: "Bellarmin castigates Luther for having taught that every baptized person has the power and right to administer the sacraments. But Bellarmin knows that we by no means approve of disorder in the church, and that we do not concede the power to administer Holy Communion to anyone but those who are legally called to the ministry. We do not allow anyone to administer Holy Communion, even in case of emergency, since baptism and Holy Communion are different. As far as Luther is concerned, he confesses that he has the power to administer Holy Communion. As far as Luther is concerned, he does not grant all baptized persons unconditional and absolute power to administer Holy Communion. Holy Communion.

Luther does not admit that Christians are priests, but he speaks of a certain general ability that Christians have for the sacraments in comparison with unbelievers, because they, having been received into the covenant of God through baptism, are sent and capable of this office, if they are legally called to it. Luther contrasts this general ability with the priestly character, of which the scholastics and popes argue that through the sacrament of ordination a certain spiritual power is effected and caused in the soul of the recipient of the same, by which the priest becomes capable of making the sacrament of the altar, so that without that (power) it cannot be made in any way, and because they say that for the sign of this power a character is impressed upon the soul." (Loc. de sacram. § 29.)

How far the teachers of our church have strayed from the terrible doctrine that abolishes all certainty of the Holy Communion. How far away the teachers of our church were from the terrible doctrine, which annulled all certainty of the Holy Communion, that only a legally appointed and ordained preacher was able to effect the presence of Christ in the Holy Communion through his administration. This shows that a whole series of unsuspicious, strictly orthodox Lutheran theologians have taught that the Holy Communion can also be administered by a layman. In the (assumed) case of necessity, Holy Communion can be administered not only de facto, but also de jure. Thus, for example, M. Chemnitz writes about the words of the Tridentine: "If someone should say that all Christians have the power of administration in the Word and all Sacraments, let him be accursed", among others. The following: "Regarding the sense of this canon, as the words are put, I answer firmly and clearly: If some hold that the power to use and exercise the ministry of the Word and Sacraments in the Church is given to every Christian without distinction, without special and lawful vocation, that they are justly condemned. For they dispute against that divine rule: How shall they preach where they are not sent? Further, I did not send them, nor did they run. Furthermore, against Paul's rule that everything in the church should be orderly and honest. However, the Church has always exempted the case of necessity, as Jerome testifies against the Luciferians and Augustine against Fortunate." (Exam. Concilii Tridentini II. cap. de ministris sacram, f. 223.) According to Gerhard's citation, Johannes Corvinus, professor in Erfurt, affirms in his Methodus der Lehre vom heil. 1. because Christ did not give the disciples alone the power to forgive and retain sins, but to all the pious, and because the command is a general one to announce the Gospel to the brethren who ask for it; 2. because laymen are permitted to baptize in case of need. (Loc. de s. coena. § 17.) Furthermore, Joh. Gallus, Prof. der Augsb. Conf. at Erfurt, d. 1588,

almost with the same words to the question: "whether a layman is also allowed to administer Holy Communion in an emergency. Is it permissible for a layman to administer Holy Communion in an emergency, and is such administration powerful? The following: "Because Christ not only gave the apostles the power to remit and retain sin, but also commanded all the pious and godly in general to preach the gospel to their penitent brethren, it is therefore permitted not only for church ministers but also for laymen to administer Holy Communion in the highest and most extreme case of emergency (that is, at the time when one may not have a church minister and is requested and asked for by other fellow Christians). This is the time when one may not have a church servant and is requested to do so by other fellow Christians. If the baptism and absolution of a layman is powerful in an extreme emergency, why should not the administration of Holy Communion also be powerful, if it is done by a layman in an emergency? Since there is no difference between these acts, namely the baptizing or absolving and the administration of the Lord's Supper". (Bidembachii consil. Decad. 3. p. 148. sq.) Furthermore, Tilemann Heshusius, d. 1588, writes: "In case of emergency, when one cannot have properly appointed church ministers, there is no doubt that every Christian has power over God's word and is authorized, according to Christian love, to perform the church service with the proclamation of God's word and the administration of the sacraments. ... But we speak here of the case of emergency, when righteous and true ministers of the church cannot be had, which is then the right of a Christian. As if some Christians were in a place where there is no appointed pastor everywhere; if some Christians were imprisoned for the sake of the truth or were in danger on the sea; or if some Christians were sitting under the Turks or in the papacy where there are no true pastors; if some Christians were sitting under the Calvinists or Schwenkfeldians or Adiaphorists or Majorists, from whom, as from false teachers, they must separate themselves according to God's command; or if some Christians were sitting under such pastors or church servants, who practiced public tyranny and cruelly persecuted the true confessors of the truth, so that they would then also sufficiently show that they were not members of the true church, and therefore godly Christians would be guilty of abstaining from their fellowship, lest they strengthen their tyranny and help condemn the innocent Christians: In such and such emergencies, which often occur, that true church ministers, whose doctrine and confession would be righteous and in harmony with God's word, cannot be had, it is also permitted for a single private person and believing Christian to absolve the penitent sinner of sins, to comfort the weak with God's word, In such a case, such a Christian must not be concerned or conscience-stricken about it, as if he were taking hold of a foreign office, but should know that he is entering in the right, proper calling of God, and that his service is just as powerful as if he had been appointed with the laying on of hands to the ministry of preaching to the people.

This is confirmed for the whole church and for all God's angels; which then, also to prove this reason, is sufficiently explained in the booklet "Von Gewalt Prediger zu berufen" ("By Authority to Call Preachers") and confirmed with holy scripture. Scripture confirms that the entire church ministry, which consists of preaching, exhorting, comforting, forgiving sins, keeping sins, administering sacraments, is not given by the Lord Christ to a special state, either spiritual or secular, but to the whole church of God, as the saying testifies: "What you will bind on earth, etc.". Whoever then is an orthodox Christian and a living member of Christ has his share and righteousness in the holy ministry and in everything that is spiritual. He has his share and righteousness to the holy ministry and to everything that belongs to the church service. Christ gives the whole church power, according to God's word and promise, to forgive the sin of the penitent, and that such power is exercised by the appointed preachers, they do not do it on their own authority, but by the power and command of the church, which has commanded the preachers to administer such glory, which is honored by Christ. Now if the church ministers are not present, every Christian is entitled to exercise such authority. For if the preachers do not perform their office as they should, or if there are none, the office reverts to the church, to which it is due; as if a feudal holder dies or forfeits the feud, the feudal estate reverts to the feudal lord. But what is due to the whole church and is the duty of every Christian, that may also be distributed and performed by every Christian in case of need according to God's word in the common spirit of all believers. I do not say that two or three should separate themselves from the true church, flee the appointed ordinary preachers and set up special groups, but in case of emergency, when either no preachers are available, they pour out false doctrine and are therefore to be fled, in addition, the necessity arises that one cannot seek the use of the sacraments in other places, that then every Christian is authorized and entitled to administer the sacraments on the consent of one or two and to strengthen the weak in mortal need. The pabstics are under the delusion that no one can baptize, confirm, absolve, or administer Christ's supper, that he must be an ordained priest; but such an error, which contains many lies, has long since been refuted and overturned in God's Word". (Ibid. pp. 135-140.) Thus the strict champion of Lutheran orthodoxy Johannes Fecht writes: "If it should happen that someone, in the case that a pastor is absolutely unavailable, in the greatest danger of death, with the good intention of strengthening his faith, with reference to the fact that the sacrament is instituted to add to the word in the case of weakness and to confirm the same, should implore someone who knows how to administer the sacrament and would not calm down to his admonition, then I would not accuse such a person of disturbing the order. Since the sacraments are entrusted to the church at their root, but in case of need they can be administered by a general consent of the church, I would not accuse such a person of disturbing order.

I confess that I cannot judge otherwise, if the case should occur as just described." (Instruct pastoral c. 14. § 157. sq.) Deyling writes: "What is to be done in the case of extreme necessity and in danger of death? (Instruct, pastoral. c. 14. § 3. p. 157. sq.) Thus Deyling writes: "The question arises, what is to be done in extreme emergencies and in danger of death, where, for example. laymen are displaced by storms among the barbarians, or are imprisoned, or are settled where there is absolutely no pastor to be had, and a dying person or one who is in a state of distress is burning with desire for the enjoyment of the sacraments and does not want to rest in the mere word and in spiritual enjoyment? In this case we hold that the Sacrament may also be administered by a pious layman who is exceptionally called to this act, either expressly or presuppositionally." In the following, Deyling refers for this opinion to the words of Tertullian: "Where there are no members of the ecclesiastical state, you offer (i.e., administer the Lord's Supper) and baptize, and you alone are priest. Where there are three, there is the Church, although they are laymen, for each one lives by his faith, and before God there is no respect of person." *) Deyling finally adds, "To Tertullian the symbolical books of our Church seem to agree. For in the tract annexed to the Schmalkaldic Articles it is taught: Just as, in case of need, even a bad layman can absolve another and become his pastor.' In the same way, he can also prepare and serve the holy meal." (Instit. prud. pastoral. P. III, c. 5. § 5. p. 468. 470.) The famous Danish theologian Caspar Brochmand also seeks to prove the same in detail in his Systema universae th. tom. II. fol. 371. s. 485. Finally, Zach. Grapius, professor of theology at Rostock, d. 1713: "The laity are priests, but only by virtue of an inner ability to perform all ecclesiastical duties and thus also to administer Holy Communion. So that we do not think that Has will be a less true sacrament what a layman, perhaps moved to it by necessity or by error, may have given." (System, noviss. controvers. IV, p. 89.) **)

That the administration of the Holy Communion by a layman No one doubts that the administration of Holy Communion by a layman temporarily appointed by an entire congregation in case of need, although not ordained, is valid and lawful.

*) "Ubi ecclesiastici ordinis non est consessus, et offers et tinguis et sacerdos es tibi solus. Ubi tres, ecclesia est, licet laici; unus quisque enim sua fide vivit, nec est personarum acceptio apud Deum." (Exhort. ad castitat. c. 5.)

**Cotta notes in a note to Gerhard J. e. § 17 that J. Georg Walch, the famous editor of Luther's works, published a special dissertation in 1747 "de sacra coena a laicis administranda", which is "lectu dignissima" and in which Walch takes the side of those who hold that there can be emergency cases in which also a layman may administer Holy Communion. Walch is on the side of those who believe that there may be emergency cases in which even a layman may administer Holy Communion not only graciously, but also legitimately and de jure.

Thus Z. Grapius writes: "Theologians do not doubt that in times of plague, when all regular ministers are taken away by death, likewise in times of public disruption, when the order of the church is dissolved, or in foreign places, where one lives among unbelievers and irreligion, one can be provisionally appointed, with the consent of the present Christians, to teach the Word only by reading it aloud, as well as to give Holy Communion to those who desire it. In this way, the layman administers the Holy Communion to those who desire it, until they are again provided with a proper minister. In this way, however, the layman does not dispense as a layman, but as a minister truly and for a time appointed." (L. c. p. 86.) This is admitted even by the well-known brusque antipietist Sam. Schelwig in his Synopsis controversiarum sub pietatis praetextu motarum ju. S. Artic. 26. q. 2. p. 288.

(To be continued.)

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The doctrine of justification.

We are sharing this essay by H. Messerschmidt from the first Ouartal issue of Guerick's "Zeitschrift" 1867, because it will certainly be read with pleasure by every true Lutheran.

"Although all Christians agree that Christian justification is justification before God alone, it is doubtful whether they all subscribe to the proposition that this justification is of the most beneficial influence on the moral life. Is this assertion, apparently at least on the basis of the Holy Scriptures, not true? I only remind you of the letter of Jacobus, - this assertion is often disputed, but the great contradiction, stemming from Augustine's fight with Pelagius, comes to light again and again, and many otherwise well-meaning theologians and preachers consider it at least so dangerous that they just let this doctrine stand, but care little or not at all about it, which is the true point of light of the church, especially of the Lutheran confession, under the false pretense and glory that they are especially practical, not to mention that the congregations on the whole are as afraid of this basic doctrine of our church as they are of a Catholic heresy. I must, however, on the basis of the Holy Scriptures, on the basis of the confessions of our church, say I must, however, on the basis of Holy Scripture, on the basis of the confessions of our church, and from my own experience, hold this doctrine and assertion in particularly high esteem, and therefore, in order to solve the above-mentioned topic, I will deal with the following two points: what Christian justification is, and what influence it has on moral life.

1. In order to understand the doctrine of justification, it seems necessary to make two preliminary remarks. First, this. The doctrine presupposes a relationship between God and man, according to which God is a person, namely the absolutely holy and righteous person, who as

The Creator and Lord of man, separated from all that is common according to his holiness, inclines only to that which is like or similar to him, but according to his justice, practicing that holiness, demands of man, as of his creature and servant, that he be like him and serve him according to the nature of the Lord. But man does not correspond to this relationship, in that he misses the intended goal through sin, so that he is objectively indebted to the Lord, which indebtedness he also feels subjectively according to that relationship, which was originally established and is insoluble in his own consciousness; so that not only God but also man must demand an atonement corresponding to the indebtedness, and that the latter cannot cease to demand, but the latter cannot rest until the indebtedness has been completely paid off. The second preliminary remark is this. According to Scripture, there is, and must be, a justification of man before God both in the objective and in the subjective sense, and in such a way that it is based on that which is most clearly expressed in Rom. 5:12-21. In the passage mentioned, as in many other passages of Scripture, the human race appears as a human being. In this passage, as in many other passages of Scripture, the human race appears as a whole in which the individuals are not separate but inherent parts of the totality, just as the independence and separateness of the individuals is only a very relative one, and the individuals are in any case included in the life unit of the whole organism. But mankind, conceived as a whole, has two poles of life, which, each in its own way, affect the whole. The first is Adam. His fall harmed the humanity developing from him in a similar way as a bent seed lets the whole tree develop crookedly and imperfectly. The other is Christ, who relates to the humanity growing out of Adam in the same way as the noble graft relates to the wild tree in whose form he appeared when he appeared in the flesh. This noble graft, by being added to the wild tree, restores by its work and its nature the right relationship between divinity and humanity and ennobles the whole tree, and all the sap of it, which is guided by this rice, changes its nature, loses its wildness and returns to its original purpose. As Adam's fall is not only the manifestation of the deficiency given to him as a creature, so Christ is not the reconciler and redeemer insofar as he only supplemented the human deficiency by his divine fullness of life. Rather, Adam's fall is the factual disturbance of the right relationship of man to God, which continues from its origin through the humanity originating from Adam. His fall is, as it were, the opening of the gate of the element hostile to God, which now comes over mankind, and Adam is the gatekeeper for it. Like Adam, Christ also stands to mankind, but in the opposite relation, because he opens the gates of paradise, that now the grace overcoming the hostile element comes over mankind. The Oeff-

The opening of the gate that Adam opened is his guilty fall that demands God's wrath and punishment; the opening of the gate that Christ opened is his death that atones for the punishment and his obedience that redeems the guilt, through which, according to Christ's organic connection with mankind, there is satisfaction for God as well as for mankind and justification is objectively and actually present. Cf. 2 Cor. 5:21: God made him who knew no sin to be sin for us, that we might have in him the righteousness that is before God. 2 Cor. 5,14.: If one died for all, they (of course - xxx) all died.

Without this fact there could be no justification at all for the individual; it is the irrefutable ground on which subjective justification is possible and based. The justification of the subject is that act of God by which he cancels the sentence imposed on man for his sin and absolves him of his sin by granting him Christ's merit. It is therefore, as the form of both the German and the Greek word indicates, a judicial act of God (actus Dei forensis, sive judicialis), through which he pronounces a judgment on man that assigns him a completely different position than he had before and completely new rights. According to etymology, XXXXXX, διχαωῦν, justificare, could, however, mean "to make just"; but the usage of the language has it only in the judicial sense, so that the antithesis is condemnare, to condemn-only it remains true that he is made just, i.e. blameless, whom God has justified by his judgment. Nevertheless, the sense of Scripture and this whole doctrine would be perverted if for "justify" one wanted to put "make righteous" without circumstances.

Justification (διχαίωσις Rom. 4, 25., 5, 18.) is the activity of God, according to which he διχαιοί, and this activity has the διχαιοσύνη of man i.e.. his right position, his right relation to the *ὕεδς δίκαιος, which* is in itself the δίκη, the right relation, and according to its διχαίωμα, i.e. according to the law resting in its essence, orders all relations rightly. The state of being just and of being recognized as just is expressed by the word διχαιοῦσ&αι. Now, in order to understand the matter properly, it is best to distinguish two relationships, namely, first, the relationship of God to man and, second, the relationship of man to God. The relation of God to man is manifested differently according to the diversity of men, namely, either punitive or rewarding. The justice or διχαιοσύνη of God is therefore not merely a punitive justice, but it is also goodness and grace. As to man's relation to God, on the other hand, man has no διχαιοσύνη, but stands in the relation of αδιχία, and the δικαιοσύνη must first be sought. There are two ways to it. One is the νόμος, the law, with its *έργα* or works; the other is.

the χάρις, the grace, with the πίστες or faith. As for the first way, the νόμος, the law is the expression of the divine will, which approaches man in a demanding manner. Now so far as man by his works fulfills this νόμος, he has a kind of δικαιοσύνη, which, because it arises in the way of the law, is called *δικαιοσύνη νόμου*, and because it is sought by its own powers. But it is in truth not a δικαιοσύνη, since it is procured from one's own powers

who are caught in the *άδιχία. The* second way is the χάρις, the grace, or the divine will, in so far as it reveals itself not demanding but communicating, which χάρις has in relation to the creature, in so far as it is sinful, the secondary concept of the undeserving, and in so far as it is unhappy, the secondary concept of mercy. This, however, revealed itself before Christ only comforting and promising, and could, precisely for the sake of God's justice, only, after the completion of the work of Christ real and creatively communicating reveal themselves. It alone causes a not apparent, but real δικαιοσύνη in man, in that it communicates that, whereupon it proves itself, namely the merit of Christ, to the *άδικος* accordingly. The same, therefore, proceeds from the *#εός δίχαιος,* and is therefore called διχαιοσύνη *-&εού,* because he effects it in man by giving him διχαιοί. But the means by which man receives this righteousness is in no sense a *'έργον*, a work or merit on his part, but the means is the πίστις, faith, which Heb. 11, 1. is called the foundation of hope and a conviction of things not visible, excluding any work or merit on the part of man, so that Luther translated Rom. 3, 28. perfectly correctly by adding the little word "alone." But faith is not the cause of justification, for justification is only caused by the grace that is shown on the basis of Christ's merit, and faith is only the organ that accepts and receives this causa efficiens. But the reason lies in the merit of Christ, in which the ransom is present once for all, and by which alone it becomes possible for the *&εδς δίχαιος* to accept us in grace and to remit the guilt of sin. Nor, if one inquires into the ultimate ground of justification, may the moral worthiness of man in any way be brought into consideration, for if justification were conditioned even in part by our own performance, we should be deprived of the solid ground on which we take comfort in justification. Rather, it is an absolutely free gift of God's grace, worked out through Christ, which is offered free of charge and can be accepted as a gift only in faith. It is a divine act, resting on an incontrovertible act of God, and in it alone man is given a sure and certain foundation on which he can build his hope; it is the center of the knowledge regained by the Reformation, while the Roman Church, which had not accepted justification, had not accepted it.

The author of the book, who bases his justification partly on the works of man, partly as an infusio habitualis justitiae, can neither come to rest himself, nor make a sinner certain of the forgiveness of his sins, since he can never be sure whether the human satisfaction or also the habitualis justitia, which is to be poured into him, is great enough to cover his debts; besides that it is not conceivable how the xxxx δίχαιος could infuse the justitia as a habitualis into a man before the debt is remitted, and as long as the man is still an injustus.

2. What influence will this justification, which is not conditioned by any moral transformation, have on the moral life? Or should it be of no influence at all, should it be of detrimental influence? The enemies of the gospel have always asserted the latter, and still do. Paul, who among all the apostles presented this doctrine most clearly, and for whom this doctrine was the center of his life and his preaching, says that he is blasphemed, that he should say "Let us do evil, that good (namely, justification by grace) may come of it"; he was reproached by Jews and Jewish-minded Christians, as we see from his letter to the Galatians, that he despises the law and works and teaches them with his doctrine of justification. These enemies have been followed by the Pelagians of old and new times, educated and uneducated, who, referring to Jacob, have called that doctrine erroneous or dangerous, or have said that it is a gentle pillow of rest for all sinners, or, in "moral indignation" over the paralysis of all power of action that follows from that doctrine, and over the muckraking and pietism that is supposed to flow from it, have opposed it with the homespun philistine sentence that concerns their whole Christianity: Do right, spare no one! Whereby, of course, it is not to be understood that the very men to whom the doctrine of justification applied above all, Paul and Luther, not only did not have a gentle pillow of rest, as can be seen from Rom. 7 and from Luther's temptations, but also, as far as the power of action is concerned, were giants against the poor Pelagians and the leathery Philistines. Was Luther's tremendous activity in all branches of theology and the ministry, which was marveled at by all educated people, an evil consequence of his being bound by the doctrine of justification? Or was it an evil consequence of his doctrine of justification that Paul filled the world with the name of Christ in a few years, that he proved to be a servant of God in all things, in great patience, in tribulations, in distresses, in beatings, and in all things far overcame for the sake of Him who loved him? No, it is not possible that justification should be of any detrimental influence, nor is it possible that it should be of no influence at all on the moral life, as certainly it is not without influence among men when they are forgiven debts. But if justification should have no effect on a man, it would not have been received by him in faith, it would not have happened on the subject of man.

For although moral transformation is not a condition of justification, it nevertheless accompanies it and occurs at the same time as faith, which is the grasping of the merit of Christ inseparably connected with his person. For it is wrong and unevangelical to conceive of Christ's merit in the abstract, since it exists only in and with His person. Cf. Eph. 1, 7. "In whom we have redemption through his blood, even the forgiveness of sins." 2 Cor. 5:21, "that we might have in him the righteousness that is before God." Through justification, man is first freed from guilt, so that he enters into peace with God, Rom. 5:1, which freedom is the first condition of all truly moral life and action, since all true morality has its foundation in man's right relationship to God. Through this justification, which opens the gates of grace, the owner of it, Jesus Christ crucified and resurrected, enters the heart opened by faith, so that the death power of Jesus to kill sin and the resurrection power of Jesus to create a new life, namely the life of Christ, is appropriated to man. And these two powers are the sources of the moral life, both concerning the crucifixion of the flesh together with the lusts and desires according to the negative side, and concerning the godly walk according to the positive side. For both powers of some impulse is holy love, which proves itself energetically on the side of evil as well as on the side of good and does not work mechanically, but organically, i.e. as incorporated into the will of man, in which exactly the highest morality consists. Of this Paul says Gal. 2, 20: "Now I live; yet now not I, but Christ liveth in me: for that which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Compare Phil. 3, 8-14, where v. 9. describes justification, v. 10. and 11. the power of grace that flows to the believer through it, and v. 12-14. the moral energy that is brought about by that power. For the holy life is the new creation of man conditioned and made possible by justification, which fills his will with divine impulses to truly good works, which always come only from faith. As Paul says Eph. 2, 10, "We, the justified, are his, God's, workmanship, created in Christ JEsu unto good works, for which God prepared us beforehand (for which he made the preparation), that we should walk therein." Paul expresses most beautifully the moral impulse that comes from justification in 2 Cor. 5:14: "The love of Christ urges us therefore, because we hold that if one died for all, then they all died." It also includes 2 Cor. 5, 17-21, where v. 17 describes the essence of the moral life, v. 18 and 19 the duels of this life with the moral life.

of reconciliation with God through Christ, and finally v. 21, the act of God that makes justification and reconciliation possible.

On the basis of this new life that follows from justification, Paul also exhorts to moral actions in all his letters, assuming that his readers have become righteous before God through faith. Some examples may explain this. Thus he says Rom. 8,1: "Therefore there is nothing condemnable (no sentence of punishment) in those who are in Christ Jesus" - obviously because they are absolved from guilt in justification, thus they are no longer debtors, - and yet v. 12 says: "Therefore we, dear brothers, are debtors" actually, it is self-evident (*apa) that* we, the justified, are debtors. For precisely because the justified are without debt and therefore no longer debtors, they have become debtors in a different way, namely in the way of no longer living according to the flesh, but according to the spirit, i.e. according to the impulses of the Holy Spirit. This is in the way that they no longer live according to the flesh but according to the spirit, i.e. according to the impulses of the Holy Spirit, which they have received in justifying faith. Furthermore, notice Rom. 6, 2. where Paul rejects with indignation - μή γύοιτο - the wrong thought that in
He rejects this perverse thought on the basis of Christian consciousness (η *άγνοείτε),* that through faith there has been an implantation in Christ to the same death and resurrection, from which follows, on the one hand, the crucifixion of the flesh and, on the other hand, new life. In the same way, he who has been freed from sin, that is, from guilt, has become a servant of God, who gives his members to the service of righteousness and has the fruit of becoming holy. The apostle even bases the Christian rules of life on justification by faith, as Romans 12 proves. For when he says, "I admonish you by the mercy of God," this mercy is precisely the grace shown to sinners in justification; therefore, with justification there must also be the power to observe the following Christian rules of life. Also in the letter to the Galatians Paul bases his exhortations to moral life on the freedom with which Christ has set us free, i.e. on the freedom from guilt given in justification, so that the power and the impulse to moral life must be given in and with that freedom, because otherwise all exhortations would be without attitude. In the letter to the Ephesians (Eph. 5), he also emphasizes his exhortations to holy living by the fact that Christ gave himself up for us. Also in the letter to the Colossians the exhortations Cap. 2. and 3. have their reason in the "eradication of the handwriting that was against us. The same context is found in the second chapter of Peter 1, 3-9: "Since the divine power has given us everything that serves life and godliness, for this very reason apply all diligence to it, and abound in virtue through faith," and so on. Good works are urged everywhere here, which are only possible through those who

the χάρις receives, wherefore the good works are called precisely ^ργα πίστεως. They are the *xapnol of* the justified, and noble fruit can only be borne by a noble tree, but it cannot be thought of without them either, because the χάρις which brings about the new position toward God at the same time founds within a new life force which brings forth those fruits.

But these fruits have a twofold fragrance, which is inseparable from Christian morality, precisely because it has its roots in justification. The one fragrance is humility. For nothing humbles so thoroughly as justification without works by faith alone. Therefore Paul, who is the greatest of the apostles, calls himself without hypocritical modesty and with inner truth the very least of the apostles and demands that no flesh should boast before God. The other fragrance that rises from the morality that arises from Christian justification is holy courage, which is so indestructible precisely because it is not based on the deeds and works of men, but on the irrevocable act of God. This holy and joyful courage is most beautifully expressed in Rom. 8:33-39, and Luther's life, after he had found justification by grace through faith, is an actual testimony of this courage.

I now want to say a few words about the apparent contradiction of Jacob's letter against the previous explanation, which is claimed to be real by false interpretation and to which the learned and unlearned Pelagians of all times refer. The main passage is Jac. 2:24: "See ye therefore that a man is justified by works, and not by faith alone." The sentence is, as the word "now" indicates, a résumé of a preceding deduction, which has the intention to bring to the mind of the neither head, nor heart, nor will-moving Jewish or Judaizing truth of Abraham's examples the absurdity that this should be a πίστις and that from the so-called πίστις the δικαιοσύνη could arise. It is to be reminded here again that

According to Paul, there is no πίστις in itself, because in itself it is without content, which causes δικαιοσύνη, but that the πίστις does it only insofar as it seizes the χάρις, i.e. the real power of grace, which causes the δικαιοσύνη. But in order to recognize the alleged contradiction between Paul and Jacobus as only apparently correct, one must well consider the different positions of both in writing. Paul seeks the örxalvrkü^, shows the principle of finding it, and develops the success which this finding has for the moral life. Jacob, on the other hand, demands the moral life and proves that, where such is not present, the organ for receiving the powers of the moral life, namely faith, is also lacking according to his right understanding, that therefore the δικαιοσύνη is also absent. And he was forced to this course of presentation by Jewish-minded people with whom he had to deal. Both have the same goal: Paul searches for the root of the good tree and goes from there to the

The sap and its fruits. Jacobus looks first at the fruits, in order to come from there to the root. The former goes to work a priori, the latter a posteriori. If Jacob had been a Gentile apostle, he would have chosen Paul's method, and if Paul had been a Jewish apostle, he would have chosen Jacob's method. Obviously Jacobus had to deal with people who, without inner transformation and without spiritual fruit, had imagined that they were the chosen people because they thought it was true that there was a God, and now imagined that they were true Christians because they thought it was true that Jesus of Nazareth was the Messiah or Christian. He treats such external people in his epistle, and begins this treatment in I, 25, where he says: "But whoever sees through, i.e. sinks with his inner man into the perfect law of freedom, namely into the gospel of the Son of God, who truly makes free, he will be blessed in his deed, namely in the deed that he sinks into it with faith. Against this he sets the insufficiency of a faith that has no power or is not active in works. For such faith has not grasped the χάρις at all and is without content or dead, 2, 15-17; such faith furthermore lacks all reality and is only a demon faith, 2, 18-19; it can therefore, as completely ineffective, also not make righteous, as Abraham's example testifies v. 21-25. And, I finally add, such faith has not a trace of the justifying faith that Paul means throughout. So Jacobus overturns the whole castle in the air of the external people. Now they may learn to "see through into the perfect law of liberty"! Then, e contrario, they will first become aware of their δουλεία, then hopefully take hold of the χάρις of the freeing Son in faith, so that he becomes a morally active one, and thus bears witness that he is the right and justifying faith. Now James 2:20-25 proves, using the binding example of Abraham, that the faith of these people, since it is without content or effect, does nothing for righteousness and salvation. He addresses the whole body of people devoted to such a contentless faith with the title "thou vain, empty, contentless man," and proves to them, who pride themselves on great men, by the very greatest, Abraham, that their faith without works, as an idle and dead one, does not accomplish what it ought to accomplish, namely, the διχαιοῦσ&αι. And this he does not perform because he has not grasped the χάρις, in the connection of which alone faith is an effective one. "Is not Abraham our father, - with whom the people of Israel, both according to the flesh and the spirit begin, - is not Abraham justified by works, when he offered his son Isaac upon the altar?" This offering was a deed of obedience in faith, a ϛργο" *αιίστεως,* in which the whole greatness of his faith came to light.
came. By the *Ιργα,* then, Jacobus understands such works in which the existing faith proves itself as one that has taken hold of the χάρις, for.

The seizure of the same enabled Abraham to make that offering. For this reason Abraham is recognized by the divine judgment as righteous, *ίδιχαιώύη*. You see," Jacobus continues in v. 22, addressing the "vain man" again, "that Abraham's faith was not a dead faith or a mere believing, but rather that his faith was an active one and enabled him to do such things. For the "faith cooperated in his works" - πίστις *συνήργει τοΐς Ιργοις αύτυΰ* - is not to be understood semi-Pelaglianly, as if faith and works, each by itself, had worked together for Abraham's justification, but it is to be understood thus: His deeds would not have become what they were if faith had not worked for them. But conversely Jacobus says further: "by works faith was made perfect" *έχ των έργων η πίστις έτελειώ&η* - i.e. faith.

attained from works a perfection that was still lacking to him as unproven. Accordingly, we can say in the sense, Jacobi, you see how the works of faith and the faith of the works can not do without, in order to prove to be perfect, v. 23. And (thus) is the scripture fulfilled, which saith, Abraham believed God, and was counted unto him for righteousness *(Ιπίστευσε - καί έλυγίσ&η αύτω εις δικαιοσύνην*). He believed, and

His faith - not his future hearing - but his faith, which had it in itself that it would prove itself effective in the future, was counted to him as righteousness (already before the probation). But his faith would not have been counted as righteousness if it had not been of such a kind as it proved itself later. Therefore it is clear that Jacobus does not stand by Paul as if he wanted to ascribe justification to the works that the latter ascribes to faith; in this case he would be in complete contradiction with himself by referring to the scriptural passage. The question is not at all: whether faith or works, but this: whether a faith without works or a faith with power. In this respect Jacobus rightly and without contradiction with himself or with Paul refers to this passage, since it was shown that Abraham's justifying faith was a powerful one. Now Jacobus looks back to his proposition in v. 20, and says v. 24.r "See ye therefore that a man is justified *(*δικαιούται) by works (*ίξ έργων*), and not by faith alone" (ix πίστεως *μόνον),* viz.

that faith without works does not justify - whereby it is not at all in question whether the works show themselves immediately, which was also not the case with Abraham, who was rather justified by faith before it was shown that it was powerful, although it was so from the beginning, just as the Pauline is also powerful from the beginning, not in itself, but as the recipient of the effective χάρις, whether also the expression of power is not immediately present. By *ίξ έργων* v. 24. Jacobus can be understood

therefore understand only those works in which faith proves itself, and the disputed can only be the contentless, the xe^, the mere holding to be true.

which the Pauline one never is. Therefore, the "not of faith alone" must not be understood as if it should be conceded that this faith certainly also belongs to becoming righteous, but that it must be supplemented by works, for it is shown in the proving example of Abraham, v. 23, that he was not without works. The word "alone" does not belong to διχαιοϋται, but it is a closer definition to *ἐχ πίστεως,* so that "not from faith alone" is so much as "not from faith without works," i.e., not from a faith devoid of content and energy, not from an idle holding to truth, from which neither Paul nor Scripture at all derives the διχαιοΰσδαι. Jacobus does not say with the "not from faith alone" that works must be added to the keeping of faith if one wants to be justified, but he says with reference to the τάσης of Abraham, which is set up as a model, that because it justifies, it therefore also makes possible a doing which makes moral. And this is also the Pauline τάσης, as was shown above.

If we now summarize everything once again, we must say: Christian justification, namely the act of God, according to which he absolves the one who grasps Christ and his merit in faith from his guilt and awards Christ's merit and righteousness to him, is of the highest importance for the moral life. For in it, first of all, freedom is given as the foundation of moral life. But further, the believing grasp of the χάρις offered in justification penetrates into man the holy love which is the energy of the χάρις and the motive power of every good deed. But because this, taken in faith, is an undeserved gift, there is at the same time with justification the one adornment of the moral life, namely, humility; and because that gift is not based on imagination, but on an incontrovertible divine deed, there is given with justification the other adornment of the moral life, namely, holy courage, cf. Therefore, it must be said that justification is not only of great importance for the moral life, but that it alone makes a truly moral or Christian life possible. Where this is not, righteousness by faith has not occurred; but where it has occurred, by virtue of its content it must and will sooner or later come to light in a moral life and Christian walk."

Epigram,

which the papists secretly pinned to the doors of the churches in Augsburg in 1717, when the bicentennial of the Reformation was to be solemnly celebrated in that city on the following day.

Qui plures, Luthero, animas demisit in orcum, Vix fuit et nullus, credo, futurus erit.

Daemon habet primas, habeas, Mahomede, secundas, Ast loca post illos proxima Luther habet.
Cur igitur, gens coeca, virum sectaris iniquum, Quem reprobos inter scis habitare greges ?
Cur Festum hoc tanta celebras, plebs impia, pompa, Quod te supremum mittit in exitium ?
Desine! vel (Christi sunt haec oracula, crede) Lutheri poenas experiere tui.

That is, in German: *)

A man who plunged more souls into hell than Luther has hardly been, and traun!
We will never see one.
Satan takes the first place, Muhammad takes the second, but Luther immediately takes the third place.
Blind generation, why do you cling to the unrighteous man, who, as you know, now dwells with the infernal host?
Why, O godless people, do you celebrate a feast with Pompe,
Which in eternity
Do you consecrate yourself to the greatest destruction?
Leave it! Or - and these are Christ's true words - you will be tormented in that world together with your Luther.

Hereupon the following recantation appeared from the army camp of the Augsburg Lutherans:

Qui plures, Luthero, animas immisit Olympo, Vix fuit et nullus, credo, futurus erit.
Christus habet primas, habeas, pie Paule, secundas, Ast loca post illos proxima Luther habet.
Cur igitur, gens coeca, virum proscindis amandum, Quem superos inter scis habitare greges ?
Cur Festum hoc turpi maculas, plebs impia, muco, Quod rectam coeli suadet inire viam ?
Desine! vel (Christi sunt haec oracula, crede) Nequitiae poenas experiere tuae.

That is, too German:

A man who led more souls to heaven than Luther, has hardly been, and traun!
We will never see one.

*Both of the following metrical translations were provided by Hr. G. Schaller. -
D. R.

Christ takes the first place, St. Paul the second, but Luther immediately takes the third place.

Blind generation, why do you blaspheme Him who is cheap to love, Who, as you know, now dwells with the heavenly host?

Why, O godless people, do you throw a feast with a ghost, who shows you the path to heaven with friendly advice?

Leave it! Or - and these are Christ's true words - you will be shattered in that world together with the wicked.

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Ecclesiastical - Contemporary.

I. America.

The old, so-called General Synod has obviously not become concerned about its condition, but visibly desperate due to the many losses it has suffered in the past year. Whereas in the past, before the mass resignations took place in order to prevent them, it was inclined to make all kinds of concessions and therefore sought to spread the appearance around it as if it too were decidedly confessional Lutheran, it now makes no secret of the fact that it abhors confessional, i.e. real, Lutheranism as openly papist unchristianity, since it sees that if it wanted to continue to do itself violence, it would gain nothing by doing so. Evidence for these assertions can be found in all the latest numbers of the organs of the old, so-called General Synod, in the "Lutheran Observer" and in the "American Lutheran. In the latter, in the number of January 21, for example, a correspondent writes, among other things, as follows: "The difference (between the Symbolist and American Lutherans) is a radical one; a difference which goes deep down into the innermost heart of universal Christianity; a difference which involves important and eternal interests. It involves the individual beatitude and the hopes of immortal souls. Now, what is the difference? Here it is: The American Lutheran believes that religion is a personal and individual matter; the Symbolist believes that religion everywhere is not personal and individual, but a congregational matter. If this is not the full meaning of symbolism, then I have not understood the direction of symbolic theology. . . Its articles of faith are: 1. all men are born in sins. 2. the Church must save us from sins. 3. the Church consists of the priesthood and the sacraments. 1. the Church, that is, the priests, have the power on earth to administer the sacraments and to forgive sins. 5) The sacraments have the power of salvation in themselves. 6) Baptism gives birth to the child again. 7) Holy Communion nourishes the divine seed implanted in Baptism. 8. man, therefore, does not become blessed by individually seeing or experiencing something, but he becomes blessed *in concreto*, that is, in the mass... I know quite well that our symbolists, like the Puseiten, will say that this is a slander of their system. But I maintain that this is nothing more than a sincere and honest appraisal of the matter.... It is a fact, that those advocates of symbolism have probably never been converted to God themselves or have fallen away again. But perhaps one will say that to say this against ministers of the gospel is a severe judgment. So it is;

but do we not have to judge them by their fruits? How many souls have been converted by these symbolists? Go into their churches, talk to their members about religion, what do they know about it? In nineteen cases out of twenty, their members, when awakened, seek Christ in other churches. . . We have been influenced by a false delicacy for too long, and have not, as we should have done, gone out fresh with the language, and souls have, I fear, gone to hell by this carelessness of ours. And what have we gained by our pettiness? The evil has grown, and the advocates of symbolism have grown and by their success become more insolent, and with them our moral pusillanimity!" And these are the people who have been complaining over and over again about bitter polemics and about condemnation!!! - The best thing about all these omissions is that the angry writer adds to his description of the so-called symbolism the qualification that if it is incorrect, then he has not understood it; for that is indeed the case. The man obviously knows as much about the true Lutheranism of the symbols as he does about the interior of Middle Africa. W.

Is chiliasm a Lutheran doctrine? To this question the "Evangelical Lutheran" in fine number of Jan. 24 answers to our joy as follows: "We are Lutherans, and as such it is our duty to ask: 1. Does the Lutheran church in its confession and doctrine pass over this subject with silence? 2. if our church has expressed a view on this, what is it? In this way, we can always know what to believe whenever we are in doubt about the many opinions and dogmas that are constantly circulating and often become extremely popular. Thus, ""According to the law and testimony."" The Augsburg Confession teaches in its last clause to the 17th article: ""Item, here are rejected some Jewish doctrines, which are also produced now and then, that before the resurrection of the dead, the vain saints, the pious will have a worldly kingdom and will destroy all the ungodly."" "Thus it is clear that in our confession chiliasm is condemned. So why should we be troubled about such things that are not revealed? Let us rather live in such a way that, when our Lord comes, we may be ready, as wise virgins, to enter with him into the marriage of the Lamb, and to be both Lord at all times, regardless of where he abstains, for where Christ is, there is Christian heaven."

Spread of the Lutheran faith. Rev. A. J. Fox of the Tennessee Synod, as we learn from the "Lutheran and Missionary" of February 7, testifies to this as follows: "Fifty years ago the Lutheran Church in this country had almost entirely lost the great confession in which our fathers clearly set forth the teachings of the Word of God. For a long time this miserable state of affairs lasted with only weak opposition. Only a few faithful men, the founders and first members of our Synod, dared to raise their voices against this terrible departure from the faith and customs of the Church of the Reformation. A general union of almost all other synods adopted and maintained for 40 years an organic law that recognized no particular doctrinal norm. But thanks be to God for his gracious preservation; our synod, though often severely rebuked and ridiculed, continued to bravely defend the unchanged Augsburg Confession until a mighty reversal occurred which spread with a rapidity that is a wonder to all. And now no less than two-thirds of the 1600 preachers and 275,000 communicants of the Lutheran Church in this country unreservedly profess their full confidence in the Confessions of the Church, and the work is still growing. If this progress in the same ratio increases only a few more years, it is clear to me that then the whole Lutheran church of this country will be founded again on the symbolic books of the Reformers. This is the ground on which our Synod has stood from its beginning, and this is indeed the only ground on which the Lutheran Church can legitimately stand."

The Union Synod of Indiana. The Lutheran and Missionary reports in the same issue: "The Union Synod of the Lutheran Church held its eighth session at St. Peter's Church, Newberry, Ind. from October 18 to 21, 1866. Among the other matters discussed was the proposed convention for the formation of a new General Synod, which convention has since been held at Reading. After the matter had been discussed in detail and freely, the decision was made to send the Rev. E. Rudisill from the teaching community and Isaak Skomp from the audience as delegates to that convention. Rev. E. S. Henkel and N. W. Grimes were chosen as their alternates. The convention has already been held, but our delegates did not appear at it, as the notice came too late for them to have been able to get ready to travel; moreover, they were kept away by illness."

Infernal. A certain Wheeler said in the Providence Convention of Spiritualists: "Drunkenness is just as good as sobriety; vice just as good as virtue; the devil is God's fellow, hell just as pleasant a place as heaven. Hell itself, if sufficiently elevated, would become the golden floor of heaven. AIs Spiritualists," he said, "we have not acknowledged that there is such a thing as moral obligation." And a certain Perry said, "As a Spiritualist, I have yet to learn that we hold anything sacred." (Presbyterian.)

Congregationalists. The total number of Congregationalist ministers for 1866 in the United States, Canada and the British provinces is given as 3009. But the calculation is peculiar when the following more accurate information is taken into account: only 862 of them are permanently appointed pastors, 912 are temporarily employed or stated supplies, of 236 the reports do not reveal their real position, all the rest, 879, are without pastoral office. Of the total, 2919 are in the United States. (According to Presbyterian.)

Baptists. The "Church Union," a new paper devoted to leveling union, says: "One of the first Baytistrn churches in Brooklyn, N. I., now extends its invitation to all believers, baptized or unbaptized." Another very prominent church of the same city, while issuing no invitation, permits all to come who will, Baptists and paedobaptists. Surely this can only mean that in these churches the distinction of "Baptism and Anabaptism" has actually ceased.

Episcopalian Church. From the "Episcopalian" of Jan. 26. We see that there are movements in the Episcopal Church which are causing a great stir. In England and also here in America a number of Episcopal preachers are working to bring about changes in hitherto customary church practices. What tendency these changes have, the reader can see from the following article: "Foreign Ritualism. Our London bulletins, which extend to the 10th of this month, devote much space to the progress and development of ritualism. The Venerable A. H. McTonipe, Rector of St. Albans Church, Holborn, one of the representatives of this theatrical school, sees clearly in a column of the Daily News what he and his comrades are heading for. The Bishop of London, he says, has objected to the service in St. Albans Church, and in consequence he will refrain from lifting the blessed Sacrament, and from incense at the beginning of the service, at the 'reading of the Gospel, and at the Offertory. In this respect, therefore, he submits, but with protest; for he asserts that these usages are lawful. - Nor does the Rector of St. Alban leave us in doubt about his views on the Lord's Supper. He maintains that the Body and Blood of Christ are really and essentially present in Holy Communion, and that this presence is the presence of God, the Word made flesh. The Honorable Mr. McConipe himself hereby indicates that he is outside the boundaries of the Protestant Church in England. He may only hear the auricular confession

If we add a fine collection of innovations, we think there is nothing that could prevent us from officiating in a Roman temple of mass as well as in his semi-papist chapel at Holborn. Our St. Albans people here in New York have not yet reached this point, but they are making rapid progress in the same direction. But where are the objections to this, not from the Bishop of London, but from the Bishop of New York?" What a horror people have of the doctrine of the essential presence of the Body and Blood of Christ in the Lord's Supper ! It is to them quite synonymous with Romanism. Would to God that it pervaded the whole Episcopal Church, without elevation and incense, of course. X.

Methodist path to perfection. In the "Christian Messenger" No. 905 we read the following, "Believers seek to be cleansed from original sin, which attacks their moral character, rather than the remission of their sins. They pray for Christian perfection rather than forgiveness." Thus these darkened swarm minds pervert the whole doctrine of salvation, seeing sanctification before justification.

From Washington. According to public reports, the "House of Representatives" in Washington is not particularly devout during prayers. It is said to have been noticed recently that out of the whole large number only 15 rose from their seats and of these only 12 assumed a devotional position. On close observation, however, 8 of them were reading the newspapers they had at their desks while the chaplain was praying. Another 21 were lying around, 17 were busy writing, and three groups, who were engaged in conversation at the time the signal for prayer was given, immediately continued the same after the signal was given. An English paper is of the opinion that this does not speak very favorably of the religious reputation of the House of Commons and perhaps explains to some extent the disconcerting things that sometimes occur there.

(Broadcast messenger.)

The French bishops on the situation in Italy. In the Evangelist of February 7 we read the following news: "Nineteen French bishops have sent out pastoral letters in which they touch on the crisis in Rome. The tone of these is very different; some are peaceful and take things as they are; others hope for miraculous changes soon; still others despair, and only one calls for volunteers to fill the gaps in the ranks of the papal troops. The Bishop of Cautances says that when the new dogma was promulgated twelve years ago, there was reason to believe that the Blessed Virgin would give the world a long period of tranquility. In this hope we are deceived. "Oh, man's aspirations were vain. God, who, it was believed, was drawing near to us, has more and more hidden Himself from us, and the days of joys which we expected at that time have not yet appeared, but rather have turned into days of tribulation. We cast our eyes over the map of the world, but we look out in vain for the bliss we need so much. - The bliss of whose imminent appearance the proclamation of the Immaculate Conception seemed to us to be the sweet omen. Wherever we turn our faces, we see wars, bloody battles, murderous fights, fratricidal wars between Christian nations, and even between peoples of the same descent. Everywhere we find passions raised to their height, revolution everywhere, wanting to destroy everything, to dominate everything, - everywhere contempt and persecution of religion and of the first fundamental principles of natural law, - everywhere disorder, ruins from the past, and threats of misfortune in the future."" - The Archbishop of Paris, on the other hand, has let go out a pastoral of the calmest and most peaceful kind. " L.

Evangelical Alliance. From the same number of the "Evangelist" we see that the so-called "Evangelical Alliance of the United States" held its first meeting on January 30 of that year in the Dutch Reformed Church in New York. Although the meeting is said not to have been very well attended, the following were present

The present men were influential and highly respected by their respective churches. Masses of letters heartily approving the purpose of the organization were read. The following churches were represented: Episcopal, Methodist, Presbyterian, Baptist, German Reformed and Dutch Reformed. - The papal prohibition of Protestant worship in Rome was considered and, after a lively discussion, the Executive Committee was instructed to inquire whether the matter had merit, and if so, to draw up an address to the American Christians, as well as a protest, the latter to be delivered to the authority concerned. X.

Catholic Clergy and the American Congress. A New York correspondent of the "Episcopalian" reports in the February 9 issue of that paper that the Catholic priests of the city of New York met the other day at the home of Archbishop Mc Closkey to consider the resolution of Congress that the American legation to the Papal Court be suspended. Considering this resolution to be an insult to the Roman Church, they decided to send a committee to Washington to lodge a protest and to remind those members of Congress whose constituents are preferably Catholic citizens of their impending fate awaiting them at the next election. - Once again, the dictatorial desire of the papacy to command even the secular authorities shows through.

X.

Also a piece of great American lovingkindness. In Lbarleston, Pennsylvania, near Wellesboro, an old helpless Baptist preacher who could no longer feed himself was put up for auction by the town and awarded to whoever would take his board for the cheapest price. But since the people found even the cheapest expense too burdensome for the old man's food, they wanted to force an adjoining township to take him on, and so they led a formal protest in Wellesboro to get rid of the old preacher. But they did not win the case.

(Ev.-Luth. Gemeindeblatt.)

II. Abroad.

The tent of the Second Coming of Christ. In a longer article, "Neues Zeitblatt" No. 46, Dr. Münkel speaks about it as follows: "The apostle had no certainty about the time of the last day, but he also had no certainty that he would die before then, except shortly before the end of his career. It was possible that he would live to see that day; and there he speaks as anyone would speak. He includes himself among those who will be changed at the last day, but only on the condition that he lives so long; for which reason he considers it necessary to add two conditions, first, that no one knows the periods and times of the day, not even he himself, and second, that he will also be among those who live and remain for the future of the Lord. In such cases, everyone can talk to Us. We will inherit our rich cousin when he dies, say the relatives. Whether they will inherit him is still very much up in the air. One or the other may die sooner than the cousin, and then there will be no inheritance. But there is a possibility that he will live longer. Why should he not include himself in the number of the survivors, or rather, how can he exclude himself, since he would thereby also exclude himself from the hope of inheritance? He must include himself, but of course only conditionally; and this is exactly how the apostle Paul did it. ... The apostle thus conceived of both, the possibility that Christ might return during his lifetime, and the possibility that the Second Coming might be delayed still longer beyond his lifetime. We make an application of both. If he thought of the first possibility that he would live to see the appearance of Christ, he had no conception of the long course of church and world history. 1800 years have passed since then, and the

Christianity is still waiting for the signs of the last times, after countless have taken the false lights for the right lights. Paul, on the other hand, assumes that such events as the conversion of the Gentiles and Jews, the great apostasy in Christendom, the appearance of various false prophets and finally of the Antichrist could take place in the course of a single human age. . . . What about the millennial kingdom? Judging by the actual earthly time, the apostles could not possibly have known anything about it, they set the case as conceivable that Christ would come again in their time. But they could not have made that case at all, if a thousand years had to pass before the appearance of Christ for judgment, which they speak of. But one could assume two other cases, the one that the millennial kingdom was revealed to the apostles only in later times. Then the Rev. John would have to be held for the last writing of the apostles. Or one would have to assume that the thousand years are not to be understood as world years, but according to 2. Petr. 3, 8. only as a symbolic expression for the greatness and importance of the event. The other time indications of Rev. John have also been understood in the same way, even if just about this the opinions are mixed up and differ. Because still no explanation of this book has been able to break through decisively, why we make only the other apostolic writings the basis of our doctrinal determinations, so that we do not come again into danger to explain the clear with the dark and ambiguous. . . . Now how would it be if the apostles had had no idea at all that the contending church on earth would last far beyond their lifetime? Then it could not have occurred to them that God had intended a different form and order for the church than the one given at the beginning. They would not have taken care of the next generation at all and would have left the church in a state where it looked more like a disorderly pile of building blocks than a well-ordered building. Their error about the last time would have had the same fatal success as today's chiliasm with some hot heads, for whom the present well-ordering of the church is a minor matter, because God will create something new and unprecedented from heaven the next day. However, the apostles did not think like that. They had clearly and seriously in mind the possibility of a longer duration of the church and thus the time to come itself."

The Position of the Lutheran Church in the New Prussian Lands on the Union. Professor Hengstenberg's view, which he continues to present in the "Evangelische Kirchen Zeitung" No. 97 et seq. is briefly as follows: "We would consider the extension of the competence of the Lutheran Oberkirchenrath to the newly acquired Lutheran territories to be an equally great injustice and misfortune, and are pleased that, as far as our knowledge goes, this is not being considered in authoritative circles. . . . If the Lutheran Church remains in isolation there, it will not be able to enjoy the blessing that could come to it from living fellowship with the Lutherans in the Prussian Landeskirche. . . We cannot rid ourselves of the thought that the political changes in our German fatherland have significance for the church at the same time, that it is God's intention to redeem the church of the German Reformation from its previous territorial isolation, to lead it out of the narrow chambers with their dull air into a wide space, to unite it by a uniform organism which, while delicately preserving what has become historical, at the same time confronts the great disadvantages which the previous fragmentation brought with it. . . The Lutheran Church takes the first place among the legitimate ecclesiastical existences in Protestant Prussia. This was already the case and in the newly acquired provinces the population is predominantly Lutheran. The Lutheran Church is the original one in Prussia, for a long time it was the only one. Preferably, it has made the people what they have become. Her sons made up Frederick II's army, perhaps the most God-fearing that has ever existed. She is Prussia's mother, who must not be harmed without the word of the ravens on the brook being used.

steps. Its rights are recognized and guaranteed in the most manifold and solemn manner. It is she who still has the deepest roots in the clergy and in the people, who is preferably a living power, as one can convince oneself if one looks for the church where it is to be found, not in the degenerate daily press, but in the churches, at the deathbeds, at the graves, in the field, at the synods and conferences. It still has a hidden power even where the shepherds are missing, whose task it is to raise to clear consciousness what is slumbering in the people; even among its apostate children, most of them are still devoted to it in the deepest depths of their hearts. Among other things, the experiences of the last war have shown this many times. By far the majority of those who in our time have reached religious deepening belong wholeheartedly to the Lutheran Church. Even among the original reformers it has acquired many intimate friends, and more deeply seized friends of the indiscriminate union are usually only in the beginnings of their religious development, while conversely the conversion from Lutheran conviction to the standpoint of the indiscriminate union occurs only very rarely, and then mostly only as intermediate stages on the way from faith to unbelief and on the basis of moral descent. Those who are looking for strong spiritual nourishment seek and find it in the older edification writings of the Lutheran church, which have become more accessible through the Lutheran book club, in the works of Arndt, Müller, Scriver, while hardly a single one of the older reformed edification books is still relevant today. The Lutheran Book Society offered to print such books if only a certain sales volume could be guaranteed, but they did not even dare to give such a guarantee for a selection of the Reformed confessional writings, while the demand for the Lutheran confessional writings is so great that they had to be stereotyped. The songs of the Lutheran Church still live in the hearts of the German people. In how many thousands of copies is not only the song blessing published by the Lutheran book club spread. To depress the Lutheran Church, not to let it reach the full development of its essence, would mean to damage our people in its soul..... In the remarks on how the church regime should be further organized in our opinion, we focus only on the Lutheran church. Above all, it would be important to appoint to its highest ecclesiastical authority men of a distinctly evangelical Lutheran character, men who would be assured from the outset of the confidence of the living members of the Lutheran church. None of the men who have hitherto served the indiscriminate union would be to be appointed. ... The second is the commitment of the authority to the confession of the Lutheran Church. A third is that the right to its name be left to the Evangelical Lutheran Church..... According to Luther himself, we recognize the fact that the name of the church is borrowed from a human being as an evil. We would prefer to call ourselves the Protestant Church alongside the Catholic and Reformed Churches. However, this name is seized by another sect, and only the name Evangelical Lutheran Church can serve the purpose under the present circumstances. The fourth is that the legal requirement of communion be abandoned.... Also the reform. Form of bread finally should not be imposed on the Lutheran church. If it is an adiaphoron, well, let everyone stick to his custom. If such a thing is imposed, it becomes a symbol of servitude, and thereby the insignificant in itself gains significance. We do not deny that it is an abnormality when the King of Prussia, without such a substructure, forms the head of the church regiment even for the Lutheran church..... We think and have reason to think, after all preliminary experience, that even the most resolute Lutherans will be inclined to go along with these proposals, when they have first come to the conviction, on the basis of facts, that it is not a question of a trap, of a pit covered with the rice-work of fine phrases, that the Lutheran Church is really to be granted its full and unabridged right. Already in the time of the strictly pronounced confessional consciousness we had a Corpus Evangelicorum, for the communi-

The Lutherans and the Reformed were united in their efforts to protect their rights against the Roman Catholics. In more recent times, men such as Harleß, Kliefoth, Vilmar, and Niemann participated without hesitation in the Eisenach Church Conference together with Reformed and Uniate Christians, even in negotiations on internal church matters, insofar as these did not directly concern the confession. To our knowledge, a denominational refusal to participate in this conference never occurred..... At the beginning of this century, the church lay in a death-like sleep. It had lost faith in the divinity of our Lord and Savior and thus the very principle of its independent existence. Its servants were nothing but moral or immoral teachers of a vulgar half-Christian, half-pagan morality. The state could hardly be expected to look at them differently from the way they looked at themselves. The morality detached from religion is much too weak to support the church as a special building. Its representatives can at most only claim a place within the state system. This explains the bold move by which, on December 16, 1808, in the face of Christmas, which had become meaningless, "in the middle of the cold winter," all central church authorities, Lutheran and Reformed, were abolished. In their place, a section for culture and public education was established in the Ministry of the Interior, which, in addition to the church, the school, the universities and academies, was also assigned the royal theaters, which, like the church, were "institutions of further education" and, according to Iffland's well-known words to Provost Teller, thought they could look down on the church. In the provincial governments, deputations for the cultus and public education were established. This was the richly deserved Babylonian captivity of the church in Prussia. It had secularized itself, so now it was also secularized as a punishment. The church had delivered the head sentences, the state, in merciless logic, only drew the conclusion from it. One can rejoice: in it, no less than in the battle of Jena, was God's finger, a proving of the saying: where the carrion is, there the eagles gather, the same saying that we now see taking place in the monasteries and other ecclesiastical institutions in Italy, which once brought about the fall of the temple in Jerusalem. The reverent protest with which the inwardly hollow ecclesiastical authorities departed from the scene could not replace the lack of a confession of repentance, which would at least have provided them with an honest burial. Thus they received the same that Jeremiah holds out to King Jehoiakim, who had departed from the eternal ways. Their protest went to the acts and no one cared."

An Englishman has set a **prize** by the Evangelical Alliance: "What are the means to establish among Christians on earth the unity for which Christ himself, and after him his disciples, have always prayed? The prize sum is 200 pounds. Our Lord Jesus Christ will choose the task on the last day. The money can be offered to the one who prepares the best eye ointment for the prize-getters. For the proposed giant task, the price of 200 pounds is indeed very mocking and looks very commercial. (Münkel- Z. Bl.)

Church police matters. The editor of the (Catholic) Märkisches Kirchenblatt, missionary vicar Müller, has been sentenced to 14 days in prison for a monastery story in his Bonifaciuskalender, in which the court saw a mockery of the teachings of the Protestant Church. (B. Monatsschrift.)

In Leipzig, Prof. Anger has died, the one of the two professors of the faculty there who did not sacrifice to the church idol of that time, as the Prot. K.-Z. so worthily as unctuously says; the only breast now feeling among all the larvae will be Prof. Tuch. (B. Monatsschrift.)

A Russian translation of Luther's Small Catechism was recently published in **St. Petersburg.** May it also be a blessing to the followers of the Greek Confession. (B. Monatsschrift.)

The elections to the church council in the Reformed Church in Paris, which turned out so much to the disadvantage of the rationalist party and its influence, prompted this party to file a complaint with the imperial government and to present to it that the elections had not only been carried out in a manner contrary to law and form, but had also been linked to the ecclesiastical characteristics of those to be elected. The Council of State simply and unequivocally rejected this complaint and confirmed the elections that had taken place. In doing so, it expressed the principle that the state authorities, while determining the civil characteristics in elections, must leave it to the churches alone to provide for the religious guarantees in such cases. The government could not interfere in this. "In truth," she says, "the real liberalism, the liberal spirit, is not on the side of the plaintiffs, but of the defendants; it is certainly on the side of the Minister of Culture, who, with all restraint from questions of discipline and conscience, leaves to the churches their domain, their regiment, and their freedom." For the rationalist party, a shameful rebuke! Where it threatens their freedom, the influence of the government must be kept away. But if you want to subjugate foreign consciences, the government is good enough to be your henchman.

(Münkels Zibl)

In Ulm, Würtemberg, Deacon Lamparter preached on the right conduct under divine chastisement. He explained that the South deserved God's judgment through all kinds of sins, swearing, drinking, fornication, and so on. Among other things, he punished the mockery of the Prussian contribution, praised the fact that in Prussia the king and the people humbled themselves before God and entered this war with great seriousness, while in the South there was much boasting and self-aggrandizement. He was therefore sued at the Ministry of Culture for having glorified Prussian politics.

(B. Monatsschrift)

At Shamahai in Caucasia, 300 Armenians have converted to the Lutheran Church, and several are said to want to follow. (B. Monthly.)

In Lithuania, more than 40,000 Catholics have converted to the Greek-Russian Church this year. A Catholic peasant, who had his child forcibly baptized Greek by order of the head of the government, General Kaufmann (as is now the rule in Lithuania), killed his child afterwards with his own hand, then fled to Petersburg and confessed his crime and its motive to the Emperor. As a result, Kaufmann was suspended for 1 month and ordered to stop this russification. So reports the Danzkger Zeitung. (B. Monthly.)

Christ on the Theater. - At the city theater in Münster in Westphalia, a city known to be strictly Catholic, passive performances of the life and suffering of the Savior were given last winter, performed by living persons of the Alibairian Passion Society under the direction of J. B. Schneider, chairman of the Passion Society from Fürstenfeldbrück in Upper Bavaria. The performances were announced in the usual way, like any other loose theater play: opening of the box office at 6 o'clock, beginning at 7 o'clock and so on. In a newspaper, the "Westphälischer Merkur", a review of the performance was subsequently published, in which it was said that all the actors in the Passion Play deserved praise, but that the actor of the Savior had distinguished himself above all others. The consecration of the character to be portrayed was poured out over his entire portrayal. (Ev.-L. Gmdebl.)

The Jews and the Paris Exhibition. The Israelite Central Committee in Paris has issued an invitation to all rabbis in Europe to attend a Sanhedrin to be held there on the occasion of the great World's Fair. Two questions in particular are to be submitted to this great council. The first concerns the lifting of the ban on the consumption of certain foods, the second the abolition of polygamy, which is still prevalent among the Jews in Algeria. They also want daughters to inherit in equal shares with sons, which has never been the case among the Jews. (Evangelist.)

Doctrine and Defense.

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Four Theses on the Scriptural Principle.

I. When we Lutherans speak of the "Scriptural Principle" or call Scripture the "formal principle" of our church and theology (in contrast to the so-called "material principle," the doctrine of justification by grace through faith in Christ alone), we mean to say: J. That we recognize the canonical writings of the Old and New Testaments as the only source of our religious or theological knowledge, as containing alone the propositions or truths from which the theologian can draw conclusions, so that every conclusion is in its essence or specifically Christian religious or theological (in esse suo specifico et proprio constituitur) only when and insofar as it is drawn from Scripture. 2. That we therefore also recognize the aforementioned Scriptures as the only rule and guide by which all teachings and teachers are to be judged and adjudicated, as well as the only judge of all disputes of faith. (Cf. Concordia formula at the beginning).

Note. A principle of cognition (principium cognoscendi) is that from which further cognition proceeds, as the unknown from the known; distinguished from the principium essendi or from that on which something depends for its existence, which in the present case is God himself.

Note. Every discipline has its supreme principle, from which the whole matter of it unfolds as from its germ; for example, the supreme principle of metaphysics is: It is impossible for something to be and not to be at the same time; that of physics: Nothing naturally becomes nothing; that of natural morality: The morally good is to be loved, the evil to be shunned.

Note. 3 Our ancients, instead of speaking of the "formal principle," speak of Scripture as the "principium incomplexum" of theology, i.e., the principle of it, if it is to be indicated by a single term.

While by "principium complexum" of theology they understand the concrete proposition: "Everything that God has revealed in his written word is irrefutably true and is to be believed and accepted in humility. Sometimes they also call all the individual truths contained in the Bible principia complexa.

Note. 4. in recognizing the Scriptures as our principium cognoscendi, we base ourselves first of all on the following and similar passages of Scripture itself: Deut. 4:2: "You shall not add to what I command you, nor shall you add to it, that you may keep the commandments of the Lord your God which I command you"; Jos. 23:6. 23:6: "Be of good cheer therefore, that ye keep and do all things which are written in the book of the law of Moses, that ye depart not from it, to the right hand, or to the left"; Isa. 8:20: "Yea, according to the law and according to the testimony. If **they** will not say this, they shall not have the dawn"; Luk 16:29; "Abraham said unto him, They have Moses and the prophets, let them hear the same"; and b. that the Scriptures have all the characteristics of the Christian religious or theological principle of knowledge; for they serve as the first, highest, immediate proof, beyond which no one can go; they are further, without being able to be proved a priori, credible by themselves; and finally infallible and irrefutable; but a principle, according to Aristotle's correct explanation, must be first πρώτον and *άμεσον*, further άναπδ-δειχτον and αύτάπιστον, and finally αύτάπιστον and *ανανπβ^ητον*.

Annot. 5. Gerhard writes: "Unicum theologiae principium est Verbum Dei; quod ergo in Verbo Dei non est revelatum, non est theologicum." Loc. th. de creatione. § 3.

Note. 6 We regard as a part of Scripture and therefore belonging to the epistemological principle not only that which is expressed in Scripture with explicit words (explicite, χατά *βητδν),* but also that which is expressed therein only in the sense (implicite, *χατά διάνοιαν),* i.e. is derived from it only by irrefutable conclusions. Cf. Matth. 22, 23-32. Here Christ Himself proves the doctrine of the resurrection deflesh by an inference drawn from the words of Scripture, and says that those who do not recognize this "do not know the Scripture."

II. By declaring the canonical scriptures of the Old and New Testament to be our principle of knowledge, we reject every other principle; be it 1. reason (1 Cor. 1:21: "For because the world by its wisdom knew not God in his wisdom, it pleased God by foolish preaching to save them that believe;" 2:4, 5, 14. 5. 14.: "And my word and my preaching was not in the reasoning of man's wisdom, but in the demonstration of the Spirit and of power; that your faith might be not in man's wisdom, but in God's power. - The natural man hears nothing of the Spirit of God; it is to him a

(Col. 2, 8: "See to it that no one deprives you through philosophy and loose seduction according to the doctrine of men and the statutes of the world and not according to Christ"), or 2. tradition (Matth. 15, 1-13.), or 3. new revelations (Ebr. 12, 25-28: "See to it that you do not refuse Him who speaks. For if those did not flee who refused when he spoke on earth, much less we if we refuse him who speaks from heaven, whose voice moved the earth at that time. But now he promises, saying, Once more I will move not only the earth, but also heaven. But these things, Once more, signify that things which are moved shall be changed, as things which are made, that things which are not moved may remain"; Matt. 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And teach them to observe all that I have commanded you. And behold, I am with you always, even to the end of the age"; Ephes. 2, 20.: "Build on the foundation of the apostles and prophets, since JEsus Christ is the cornerstone").

Note. 1. enlightened and born-again reason cannot be the principle of knowledge apart from Scripture, coordinated with it, since this is the very essence of enlightened and born-again reason, that it does not make itself, but Scripture its principle of knowledge in matters of faith, 2 Cor. 10, 5: "So that we may destroy the attempts and all exaltations that rise up against the knowledge of God, and bring all reason into captivity to the obedience of Christ"; apart from the fact that no completely renewed and enlightened reason is to be found in any human being in this world. Gen. 18, 10-15.

Note. (2) In rejecting tradition as the principle of knowledge, we do not accord this dignity to the so-called consensus of the early church and of the fathers of the first four centuries, to the apostolic or other ecclesiastical symbols, or even to the articulis fidei, since the latter are principiata, but not principia, and therefore are not to be "coordinated" with Scripture, but to be subordinated to it.

Annot. Quenstedt writes: "A distinction must be made between revelations that concern or deny an article of faith, and those that concern the state of the church or the state, common life, and future events. The latter we reject, but of the latter some hold that, although they should not be imposed on anyone as necessary to believe, they should not be rejected without further ado. Blessed Balduin, in his commentary on 1 Tim. 4, says: "We do not doubt that God still sometimes reveals future things to some, which affect the state of the church and the state.

which are to be made known for the benefit and piety of the people. (Theol. did.-pol. P. I. e. 3. s. 2. por. 4. folio 75.)*)

III. If we recognize the canonical writings of the Old and New Testaments as our only principle of knowledge, then we recognize at the same time: 1. that the holy Scriptures are inspired by God in content and form (inspiratio realis et verbalis); 2. that the Scriptures are perfect, or that they contain everything that is sufficient for all men to know and believe for salvation (perfectio, sufficientia scripturae); 3. That the Scriptures are clear, or that everything that is necessary to know for salvation and a godly life is revealed therein in such a way that every attentive reader who is of sound mind and knowledgeable of the language can easily understand it according to his grammatical sense (claritas, perspicuitas scripturae)'.

Note. The recognition of these three characteristics of the canonical writings in our hands presupposes at the same time the recognition of their authenticity and integrity, that is, that these writings are really what they announce themselves to be and are still available to us as they were once written.

To note. (2) Those who accept only an inspiration of the what and not of the how, of the things and not also of the words of the holy Scriptures, or who accept degrees of inspiration of one book before the other, or who admit that the Scriptures contain some error, condescend not only to the comprehension of the simple-minded people, but also to the false ideas of the same-all these have abandoned the principle of Protestantism, that the Scriptures are the principium cognoscendi. 2 Tim. 3, 16: "For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness." 2 Pet. 1:20, 21: "And this ye ought to know for the first, that there is no prophecy in the Scriptures by their own interpretation: for there never was any prophecy produced by human will; but the holy men of God spake, impelled by the Holy Ghost." 1 Cor. 2:13: "Which also we speak not with words, which human? wisdom can teach, but with words which the Holy Spirit teaches, judging spiritual things spiritually." Matth. 10, 19: "When therefore they shall deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak." John 10:35: "Surely the Scriptures cannot be broken."

Note. 3. we base the perfection of the Scripture 1. on the sayings of the Scripture itself: Deut. 4, 2.

*Unfortunately, even the excellent Philippi writes: "We have now recognized a threefold source from which the Christian doctrine of faith has to draw its salvation, namely the enlightened reason, the teaching of the Church and the canonical Scriptures of the Old and New Testaments". (Dogmatics, I, 226.)

I command you, and ye shall do none of these things; that ye may keep the commandments of the Lord your God, which I command you." 2 Tim. 3, 15-17: "And because thou hast known the holy scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ Jesus. For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness. That a man of God may be perfect, fitted for every good work"; and 2. on their purpose: Joh. 20, 31.; "But these are written, that ye might believe that JEsus is Christ, the Son of God, and that believing ye might have life in his name." 5, 39. "Search the Scriptures, for ye think that therein ye have eternal life: and it is they which testify of me." 2 Tim. 3, 16. 17.: "For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness. They are convinced that they were always perfect as soon as the first part of them (Pentateuch, Book of Job and the Prayer of Moses) was handed down to the people of God as their canon. In Moses, the whole canon is obviously already locked: Joh. 5, 46. 47.: "If you believed Most, you also believed me, because he wrote about me. But if you do not believe his writings, how will you believe my words?" But with Christ and the apostles it is closed: Ebr. 1,1.2.: "After God spoke before times sometimes and in various ways to the fathers through the prophets, he has spoken to us at the last in these days through the Son, whom he appointed heir over all, through whom also he made the world." 12, 26-28: "Which voice at that time moved the earth. But now he promises, saying, Once more I will not only move the earth, but also heaven. But these things, Once more, signify that things which are moved shall be changed from things which are made, that things which are not moved may remain. Therefore, because we have received an immovable kingdom, we have grace, by which we ought to serve God, to please him with discipline and fear."

In note 4, we base the clarity of Scripture first on the explicit testimony of Scripture itself. 4 We base the clarity of Scripture first on the explicit testimony of Scripture itself, Psalm 119:105: "Thy word is a lamp unto my feet, and a light unto my path." V. 130: "When thy word is made manifest, it rejoiceth, and maketh wise the simple." 19, 9.: "The commands of the Lord are right, and gladden the heart. The commandments of the LORD are pure, and enlighten the eyes." Prov. 6, 23.: "For the commandment is a lamp, and the law is a light, and the chastening of discipline is a way of life." 2 Pet. 1:19: "We have a steadfast word of prophecy, and ye do well to hearken unto it, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts," and likewise to its purpose. We do not deny that there are dark passages in the Scriptures, but we deny that in these dark ones there is something else concerning faith than what the clear ones already reveal to us, or what is only revealed to us by the fulfillment of the Scriptures.

because only then it will be necessary for God's glory and for our blessedness. Augustine therefore writes: "Nihil obscure **a** Spiritu Sancto proponitur, quod non alibi planissime dictum repenatur." De doctrina Christiana 1. 2. c. .6. Nor do we deny that Scripture is obscure to the unregenerate man as far as the wholesome understanding of it is concerned; rather, we maintain that he can understand nothing wholesome about Scripture at all if this understanding has not been opened up to him by the word of the Holy Spirit, indeed, that without this illumination everything is a source of trouble and foolishness to him. Jer. 8:8, 9: "How can you say, 'We know what is right and have the Scriptures before us? What the scribes say is a lie. Therefore such teachers must be put to shame, terrified, and imprisoned: for what good thing can they teach, because they reject the word of the LORD?" 1 Cor. 1:23: "But we preach Christ crucified, an offence to the Jews, and a foolishness to the Greeks." 2 Cor. 4:3, 4: "If therefore our gospel be hid, it is hid in them that perish. In whom the god of this world hath blinded the minds of them that believe not, that they see not the bright light of the gospel of the glory of Christ, who is the image of God." 1 Cor. 2, 14.; "But the natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, because it must be spiritually directed." Luk, 24, 27. "And began from Moses and all the prophets, and expounded unto them all the scriptures which were spoken by him." C. G. Hofmann writes: "It can happen and is wont to happen that the natural man understands the words of the holy Scriptures grammatically, but does not grasp the sense intended by the Holy Spirit, as which no one can grasp without the illuminating grace of the Holy Spirit, whether it be that it precedes, or that **it** works and cooperates. The grammatical sense is called that which the words of holy scripture, insofar as they have an analogy with human words, bring with them, and by virtue of which the reader grasps the sense of the grammatically understood words, but by no means the whole thing that is signified by these words; e.g. if a Gentile or Jew read the words, Joh. 3, 16.: "God so loved the world," he would indeed understand the words grammatically, and would also understand them correctly, if he understood that God's love was praised by them; but even if he understood the words "God, love, world, so," he would not connect with the word "God" the concept of that God who is meant here by the Holy Spirit; Similarly, he associates with the word "love" the representation of a kindness, by virtue of the grammatical sense; but that inexpressible benevolence and that mercy, which is here indicated by Jesus, a profane and natural man would not see. And so it would be with the other words, which he would understand only grammatically." (Institui. th. exeget. p. 23 sq.) Luther therefore writes: "It is twofold clarity and twofold

Darkness of the Scripture. One is external to the Scripture itself, as it lies there; and there is nothing dark or doubtful, but everything is given clearly to the light of the whole world through the bright words of the Scripture, what main things the whole Scripture contains. The other is inwardly in the heart, that one may know and understand the spiritual things and things which the Scriptures contain. 1 Cor. 2:14: "But the natural man hears nothing of the Spirit of God; it is foolishness to him, and he cannot know it, because it must be spiritually directed."" And if thou speakest of the same, there is not a man upon earth that understandeth or seeth the least tittle of the Scriptures, without them which have the Spirit of God." (That free will is nothing. XVIII, 2072.) Others designate this difference by the term of the objective and subjective distinctness of Scripture.

Note. The divinity of Scripture (auctoritas) is based on the testimony of the Holy Spirit, which it gives of itself to the reader, 1 John 5:6: "And the Spirit is he that testifieth that the Spirit is truth. Joh. 7, 17: "If any man will do this will, he shall know whether this doctrine be of God, or whether I speak of myself", which in connection with the historical testimonies (the testimony of the first church, which received the writings from the authors, at the head) at the same time proves its canonicity, authenticity and integrity.

IV. When we declare the canonical Scriptures of the Old and New Testaments to be our only principle of knowledge, we acknowledge that the Scriptures are not to be interpreted by our own or human interpretation (not *Ιδίας ἐπιλύσεως*, 2 Pet. 1, 20.), but from themselves.

Note. (1) We therefore recognize no man as an authentic interpreter and no interpretation as correct because it is given to us by any man, or by men of any rank, or by the church, be it the ecclesia collectiva (synthetica) or the repraesentativa Concilien vertreten), but only if and because it is proved to us by the interpreters as the only correct one from the Scriptures. Even the prophets had to prove the divinity of their revelations first from their agreement with Moses (Deut. 13, 1-5.If a prophet or a dreamer of dreams stand up among you and give you a sign or a miracle, and the sign or miracle comes, of which he has told you, saying, 'Let us go after other gods whom you do not know and serve them,' you must not obey the words of such a prophet or dreamer of dreams, for the Lord your God is trying you to find out whether you love him with all your heart and with all your soul. For you shall follow the Lord your God, and fear him, and keep his commandments, and obey his voice, and serve him, and cleave unto him. But the prophet, or the dreamer of dreams, shall die, because he hath delivered you from the LORD your God, which brought you out of the land of Egypt, and redeemed you from the house of bondage,

(Acts 17:11: "They received the word very willingly, and searched the scriptures daily to see if it was so.") And even the apostles prove it by the agreement of their teaching with the already existing holy scriptures. (Acts 17, 11: "They received the word willingly and searched the Scriptures daily to see if it was true. 1 Cor. 10, 15: "As with the wise I speak, judge ye what I say.")

Note. (2) We recognize the Holy Spirit alone, as the author of Scripture, as the authentic interpreter of it, according to the irrevocable principle: "Unusquisque optimus est interpres verborum suorum," or, as the jurists say: "Ad quem pertinet juris constitutio, ad ipsum quoque pertinet interpretatio. And therefore we recognize only that interpretation which we are compelled to accept by Scripture itself. From this arise the following corollaries:

a. Since God gave the Old Testament in Hebrew and the New Testament in Greek, we accept as correct only that interpretation which is justified by and based on this original text, and reject as heretical the idea that the Church can provide an authentic translation possessing the authority of the original.

b. Since God has communicated His revelation to us by means of these human languages (Deut. 30:14: "For the word is almost near thee in thy mouth, and in thine heart, that thou shouldest do it. Cf. Rom. 10, 5-8.)*) And since, as God has accepted human nature without sin, so God's word has accepted human speech without error, so we recognize only the interpretation whose gained meaning is grammatically justified, according to the Melanchthonian axiom: "Non potest Scriptura intelligi theologice, nisi ante intellecta sit grammatice." (Loc. th. 1, 217.) and, "Amissa vera grammatica, statim exlincta est lux purioris doctrinae." (fol. 24 b.) Wrong, therefore, is, for example, the interpretation of the *ἐχχυνόμενον* (Luk. 22, 20.) by Beza,
according to which, against the grammar, this word is to be referred to α ″ματι, and not to κοτηρων.

C. Since God has written His revelation in Scripture, but no Scripture, even reasonable, contains sine mente sonos, but the sense of each is communicated only by the words used in it, we recognize only the literal sense of Scripture for the sense of it,

Without doubt, the interpretation of this passage, as given by Kromayer, from whom Baier has adopted it, is the correct one, when both add the following to the words: The word is almost near to you in your mouth and in your heart," they add the following explanation: "That bites, the word is distinguished by such words that are taken from common usage and, as it were, from the mouths of men, so that it can easily be understood," as otherwise the heart and mind of man is accustomed to a certain meaning of words. For thus that being near is interpreted in the preceding verses, that this word is not hidden, so that the meaning of it must be fetched either from heaven or from the deep." (Baieri Compend. th. posit. Proleg. cap. II §41. 1.)

This is for the one whom the Holy Spirit has placed in the Holy Spirit. The Holy Spirit wants to communicate to us in the Holy Scripture. The words of the Bible are the same as the words of the author and are intended to be communicated through the words used.

Nota. Therefore, we do not accept a so-called mystical ("allegorical, tropological, anagogical", as the popes classify it) sense, which is to be invented by the interpreters in addition to the literal sense, as a scriptural sense, but in the best case only as an application or accommodation of the literal sense, that is, as truths that the imagination imagines on the occasion of biblical words, may fie^run as allegory secrets of faith, as tropology moral truths, or as anagogy the things of that world, according to the well-known verse:

Litera gesta docet; quid credas, allegoria ;
Moralis, quid agas; quo tendas, anagogia.

Such mystical sense is not conclusive (argumentativus) and not of principal authority.

Since God's word is "certain and able to teach" (Titus 1:9: "And hold fast the word that is certain and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers"), and only deceivers put several meanings into one word and one sentence, but all certainty ceases when a speech is ambiguous, we recognize only one sense of a word and sentence in one passage. The so-called typical, allegorical and parabolic sense, which is really based on the Scriptures, is not a second literal sense apart from the literal one, but the sense of things, which becomes a literal sense only where this sense is opened up by the Holy Spirit himself with words. Thus, for example, the words: "You shall not break a bone of him" (Ex. 12, 46.), do not have the double meaning that one should not break a bone of the paschal lamb and Christ, but only of one, that one should not break a bone of the paschal lamb, which action, however, was a typical one; but in the New Testament (Joh. 19, 36.): "For these things happened that the scripture might be fulfilled: You shall not break his leg"), where the fulfillment of that typical action in Christ, the antitype, is reported, what in the Old Testament was the sense only of the thing, has become the word or literal sense. As 2 Mos. 12, 47. is only about the Passover lamb in its literal sense, so Joh. 19, 36. is only about Christ. - It is similar with the passage Gen. 21, 10: "And said unto Abraham, Cast out this maid with her son: for this maid's son shall not inherit with my son Jacob", in which the historical meaning is the only real literal meaning, while the Holy Spirit allegorizes the story of Gen. 21 through Paul Gal. 4, 21-31, whereby the allegorical meaning of that story again becomes the only literal meaning of Gal. 4, 21-31. (What Luther therefore

has given: "The words mean something", that is in the original: ατινά *ίσην άλληγορούμενα* = - what, what thing, is allegorical, what story.

The same is true of the parabolic sense. By the way, the typical, allegorical and parabolic sense has evidential power only where it has become the literal one, and is principal only as far as the Holy Spirit has revealed it. It is therefore not valid, for example, to want to prove from the exemplary redemption by Moses and Joshua, which happened without ransom, with the Socinians a redemption of Christ without ransom or from the fact that the one who fell among the murderers was only "half dead" (Luk 10,30.), that man by nature still has a rest of spiritual powers. Neither do we accept such an interpretation of prophetic passages, according to which they deal directly with other persons and things and only indirectly with Christ and the things of the New Testament, thus having a multiple meaning.

e. Since the meaning of every connected speech is recognized primarily from its purpose and context, or from the comparison of the words in question with the preceding and following ones, we do not recognize any interpretation that contradicts purpose and context (scopus er nexus). In vain, therefore, Julian thought that by Matth. 5, 39: "But I say to you that you should not resist evil; but if someone gives you a blow on your right cheek, offer him the other also," all civil order would be abolished, and the Christian religion could not be the general one. -

k. Since in every language things are expressed sometimes by words in their original, proper meaning, sometimes by words in their derived, improper meaning or by tropes (metaphor, synecdoche, metonymy and irony), and therefore not always the first, but the transferred meaning of the words contains the intended sense of the writer or the literal sense, but the sense of the holy scripture is only that intended by the holy spirit, we recognize only that for the scriptural sense, which the words give after dissolution of the trope, where such exists. Cf. Matth. 18, 8. 9.: "But if your hand or your foot offends you, cut it off and throw it from you. It is better for thee to enter into life lame or crippled, than to have two hands or two feet, and be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee. It is better for thee to enter into life with one eye, than to have two eyes, and be cast into hell fire." 19:12: "For there are some that are cut off, that are born of the womb, and there are some that are cut off, that are cut off from men, and there are some that are cut off themselves for the kingdom of heaven's sake. Whoever can grasp it, let him grasp **it."** We cannot acknowledge the trope of hyperbole in God's certain word.

g. Since in no speech or Scripture, even human, may any expression be arbitrarily taken for a tropical one, and since the Scriptures are clear and not open to interpretation, we recognize an interpretation based on the assumption of a trope only when Scripture itself requires us to assume the presence of a trope in the passage in question, whether this is due to the circumstances of the text itself, or to a parallel passage, or to the analogy of faith.

a. The circumstances of the text indicate this, for example, according to the principle: Talia sunt subjecta, qualia permittuntur, imo praescribuntur a suis praedicatis, et vice versa. For example, in Ps. 72 the predicates show that it is not about Solomon, the son of David, but about the true Solomon, the son of God; on the other hand, in Luk 13:31, 32: "On that day there came certain Pharisees, and said unto him, Get thee up, and depart hence; for Herod is about to kill thee. And he said unto them, Go and tell the same fox, Behold, I cast out devils, and I make whole to day and to morrow; and the third day I will make an end." And Gen. 49:14: "Issachar shall be a legged ass, and shall lie down between the borders," the subject shows that the reference is not to a fox and an ass in the proper sense, but in a tropical sense. Cf. Peter's interpretation of the 16th Psalm Acts 2, 22-32.

b. In Luk 11, 20: "If I cast out devils by the finger of God, the kingdom of God will come to you," the parallel Matth 11, 2: "If I cast out devils by the Spirit of God, the kingdom of God will come to you," requires the assumption of a trope. The same case is in Isa. 51, 1.; "Hearken unto me, ye that pursue after righteousness, ye that seek the Lord: look unto the rock from whence ye are hewn, and to the well of the pit from whence ye are digged," compared with v. 2.: "Look unto Abraham your father, and Sarah, of whom ye were born." Further, Isa. 11:6-8: "The wolves shall dwell with the lambs, and the pardels with the goats. A little boy will drive calves and young lions and fatlings together. Cows and bears will go to pasture, so that their young will lie with one another; and lions will eat straw like oxen. And an infant shall delight in the hole of the adder, and a weaned man shall put his hand into the basilisk's den," compared with v. 9: "There shall nowhere perish on my holy mountain; for the land is full of the knowledge of the Lord, as it is covered with the waters of the sea"; because the knowledge of the Lord is here given for the cause of the transformation of the aforesaid animals, therefore they signify tropical men to be converted.

Y. In 2 Sam. 24, 1: "And the anger of the LORD was kindled against Israel again, and provoked David among them, saying, Go, number Israel and Judah," not only does the parallel 1 Chron. 22, 1.:

"And Satan stood against Israel, and admitted David to number Israel", but also the analogy of faith (according to Ps. 5, 5.: "For thou art not a God to whom ungodly beings please; he that is wicked abideth not before thee") the presupposition that God had only in a tropical sense provoked to number the people.

S. As, in general, for the sake of the divinity, clarity, and certainty of sacred Scripture, we adhere to the principle: "Propter absurdum rationis humanae non est discedendum a regula fidei," so we do not accept any interpretation that departs from the actual meaning of words dealing with matters of faith solely because, moreover, the meaning would contradict the principles of reason. It is a different matter only with the objects that are subject to reason, with respect to which the evidentia rei already decides. Very succinctly, therefore, Dannhauer writes: "Damnant nostri abusum rationis ψευδογραφιχόν, *μεταβατικών* (which exceeds its limits): normativum, judicativum (judicio non modali ac organico, sed) reali et magisterial! discretivo, decisivo et elenchtico eorum, quae clarissime aut in scripturis habentur, aut ex iis deducta sunt. Agnoscunt contra usum rationis: 1. apprehensivurn et retentivum; 2. explicativum rerum ex philosophia reali, mathesi, physica, politica, oeconomica; 3. argumentativum, deque connexione sententiarum judicativum." (Prodrom. antichristosophiae. p. 57.) In short, we recognize only an organic or instrumental use of reason in the passages dealing with faith, but a material one only in the passages dealing with natural things, never one that corrupts or separates truth from alleged error.

h. Since the sacred Scriptures, by virtue of their clarity, speak with clear, distinct, unambiguous words in all matters that are necessary to know for salvation, and since, by virtue of their divinity, they can never, like human writings, contradict themselves, but are in perfect harmony with themselves in every respect (analogia scripturae), we accept only that interpretation of a dark passage, the meaning of which is in question, which does not contradict any other clear passage, but is justified by a clear one. On the other hand, we do not accept an interpretation of a clear passage that has been obtained by departing from the words of the clear passage for the sake of a dark passage, since the clear should not be obscured by the dark, but rather the latter should be healed by the latter, much less the clear corrected by the dark, but rather both confirmed mutually in their true sense. Therefore, we do not accept any interpretation that is obtained by subtracting something from the sense that is obviously conveyed in the present passage for the sake of a parallel passage, since a parallel passage can only clarify or supplement it, that is, add something to it. Thus the passages in which Christ is called God are not to be corrected by those which call him a man, but both are to be added.

Quite rightly J. J. Rambach cries: "Cavendum est, ne putemas, unum locum parallelum, aberi quodammodo similem, jus quoddam in alterum habere.*' (Institut. herm. 1. 2. c. 9. s. 5. p. 384.) In short, we recognize the use of a parallel passage for interpretation as legitimate only if it makes it clearer how the words of the passage to be interpreted are to be understood, without doing them violence, if rather one wants to hold them strictly.

Nota. A clear passage is one in which there are no ambiguous words, a dark one where this is the case, and per accidens where ignorance of language, history, antiquities, chronology ;c. makes the understanding of otherwise clear passages difficult for the reader.

i. Since Scripture is clear, it must of necessity speak in clear and "distinct" words, not in foggy ones, in those places where it speaks of the mysteries of faith unknown to us and is actually their seat (sedes doctrinae, dicta classica), or where something new is introduced, because one can only speak of what is already known (for a greater illustration of what is already known) with foggy expressions, if one wants to be understood at all and not only "excite curiosity" or intentionally cause confusion, because otherwise no one could know with certainty what God has revealed about a mystery of faith and what he has instituted that is new. We therefore do not accept any interpretation that is obtained by taking any words in a passage in which a mystery of faith is revealed ex professo or the first institution of something new is reported, tropically. Therefore, we recognize only that interpretation of a passage in which a secret of faith or an institution is only casually mentioned, which is justified by the sedes doctrinae. Thus, for example, the Lord himself, in a question about the correct interpretation of Deut. 24, I.: "If a man take a wife and marry her, and she find no favor in his sight for any displeasure, he shall write a bill of divorcement, and put it in her hand, and put her out of his house," goes back to the passage in which the institution of marriage is first reported, namely to Gen. 1, 27.: "And God created man in his own image, in the image of God created he him: and he created them male and female." 2, 24.: "Therefore shall a man leave his father and his mother, and shall cleave to his wife; and they shall be one flesh." Paul also refers to the doctrine of justification by Christ in Gal. 3, 16: "Now the promise was ever made to Abraham and his seed. Do not say: through the seed, as through many, but as through one, through your seed, which is Christ", to the locus classicus Gen. 22, 18.: "And through your seed all nations on earth shall be blessed, because you have obeyed my voice," and holds here

the ρητόν, even urging that in the sedes doctrinae not the plural but the singular is used.

Nota. If in such locis classicis one supposedly departs from the βητον because the actual meaning contradicts the analogia fidei, this is an abuse of the rule that all interpretation must be similar to faith. For if two mysteries are taught in Scripture in clear words, which seem to contradict each other according to the principles of our reason, the one mystery must not be denied for the sake of the other, but the one must be believed as well as the other, and reason must be taken captive under the obedience of faith. As certainly as the holy Scriptures are the Word of God, so certainly they contain no true contradiction with themselves; but a real contradiction exists only when something is said to be and at the same time to be not, and that in the same respect.

k. Since there is a summa of passages in the Holy Scriptures which shine brightly like suns and in which the Holy Spirit has revealed all the articles of the Christian faith in a way that every child can understand, and since it is impossible for any saying of the Holy Spirit to be in conflict with them, we accept only that interpretation of any passage of Scripture which agrees with the clearly revealed articles of our Christian faith, and reject and condemn in advance any interpretation of any passage of Scripture which is in conflict with it (analogia fidei). Rom. 12, 7: "If anyone has prophecy, let it be similar to faith," declares the Holy Spirit himself through Paul for the supreme hermeneutical canon. Thus, Christ himself rejects the false interpretation given to a scripture by Satan with a scripture that belongs to those passages in which the analogia fidei is contained. (Matth. 4, 5-7.r "Then the devil brought him with him into the holy city, and set him upon the pinnacle of the temple, and said unto him, If thou be the Son of God, let thyself go down: for it is written: He shall command his angels concerning thee, and they shall bear thee up in their hands, lest thou dash thy foot against a stone. Then said JEsus unto him, Again, it is also written: Thou shalt not tempt thy Lord God.")

l. Since only that faith is Christian which is undoubtedly certain of what it believes to be true (Ebr. 11:1: "But faith is a certain assurance of things hoped for, and not doubting of things not seen"), we do not accept any interpretation which has not proved the meaning obtained by some passage of Scripture, according to all the requirements of right interpretation, to be the irrefutably certain meaning of the Holy Spirit. We do not reject any truth derived erroneously from any passage of sacred Scripture if it has its irrefutable basis elsewhere in Scripture; however, we recognize only that interpretation as binding for our conscience which

Lie. Ströbel's expositions of Luthardt's new Compendium of Dogmatics. 111 shows not only that a passage can be interpreted in this way, but at the same time that it must be interpreted in this way and not differently, if one does not want to deny the divine authority, perfection and clarity of the holy Scriptures.

Nota. We therefore consider only that interpreter to be powerful in Scripture who not only knows how to find the right meaning, but also to bring others to a certain and unmistakable insight and conviction that his interpretation is not an insertion into Scripture, but in truth an interpretation of it. This is the ("to drive in") and διαχατελέγχειν ("to overcome constantly," with post.
(The same is true for the Apostles 9,32: "But Saul became stronger and stronger, and drove the Jews who lived in Damascus, and proved that this man is the Christ," and 18,28: "For he overcame the Jews constantly, and proved publicly through the Scriptures that Jesus is the Christ", which is attributed to Paul and Apollo. In the same way the Lord Himself interpreted the Scriptures through the Scriptures Matth. 22, 41-46: "When the Pharisees were with one another, Jesus asked them, saying, "What do you think of Christ? Whose son is he? They said: David's. He said to them: How then doth David in spirit call him a LORD, saying, The LORD hath said unto my LORD, Sit thou at my right hand, till I make thine enemies thy footstool? Now then, if David calls him a LORD, how is he his son? And no one could answer him a word, nor could anyone ask him from that day forward," irrefutably sure.

m. Since the writers of the New Testament were directly enlightened by the Holy Spirit and, according to Christ's promise, preserved by Him from all error in matters of faith, we recognize their interpretation of the Old Testament, as well as that of the Lord Himself, as authentic, the rejection of which implies a rejection of the whole Word of God. We confess Augustine's saying, "In Vetere (Testamento) Novum latet, et in Novo Vetus patet." Quaestt. in Exod. 20,19. tom. III, 585.

Lic. Ströbel's expositions on Luthardt's new Compendium of Dogmatics.

We share these expositions, not only for the sake of the reviewed compendium, but also for the characterization of the new theology and because of some instructive remarks in it. The expositions are found in Guericke's Zeitschrift of this year p. 194- 200. There Ströbel writes as follows:

"I would like to draw the attention of the author to two points, firmly convinced that this is a significant improvement.

of the "Compendium". The first thing that causes me concern is the unclear concept of "Protestantism." On pp. 24-54, Dr. L. treats "the history of dogmatics" according to the following disposition: "§17: the dogmatics of the ancient church; § 18 : the dogmatics of the Middle Ages; § 19: the Protestant dogmatics of the Reformation century; § 20: the scholastic dogmatics of the 17th century; § 21: the dogmatics of the transition period; § 22: the dogmatics of rationalism and supranaturalism; § 23: the dogmatics of modern times." According to this disposition, there is no "Protestantism" in "the newer times," any more than there was such in "the old church," for example. It is limited to the age of reformation and already in the 17th century passed over into "scholasticism" or was displaced by it. But perhaps I am just quibbling with the headings? Well, read the relevant §§: they not only confirm what has been said, but also add the following moment, which is not apparent from the headings. According to § 19, "Protestant" dogmatics is divided into a) "the dogmatics of Melanchthon" (Loci comm,); b) "Melanchthonian dogmatics" (Vict. Strigel, Chr. Pezel, Sohnius, Selnecker, Chemnitz, Heerbrand, Haffenreffer); c) "the reformirte dogmatics": Zwingli'S OomnwotLrius äs vsra er kalsa rsii§ions (- "whereas Luther: kos si verum 68t, totum 6VUHF6I. kal8um S8t"); Calvin's Institut, rel. clirist. (also: VermiliuS, Bullinger, Grynäuö, Hyperius, Zanchi and others). In contrast, as representatives of "scholastic" or "orthodox" dogmatics are enumerated in §20: L. Hutter ("redonatus Lutherus"), Joh. Gerhard, Nie. Hunnius, Joh. Musäus, Baier, Dannhauer, Hülsemann, König, Scherzer, Calov, Quenstedt, Hollaz, also G. Calixt, Keckermann, Alsted, Wendelin, PolanuS, Wolleb, Pictet, Gomarns, Voetius, Heidegger **and** so on. The quintessence of 19 and 20 would thus be: "Protestantism" takes its dogmatic starting point from Melanchthon, Zwingli and Calvin; from Luther only the majority of the "scholastic" dogmatists take their starting point. Is this the actual opinion of our "Compendium"? By no means; it is rather merely the necessary consequence of its unclear concept of "Protestantism. This ambiguity already begins in § 12 ("the antithesis of Romanism and Protestantism") with the fact that Protestantism is first presented as the negation of Romanism, and only afterwards as the position of Christianity, while in historical reality the reverse took place: the "antithesis of Protestantism" did not precede its "essence," but followed it. The reversal of this relationship brings to the "Compendium" the factual necessity of finding in every opponent of Rome a Protestant, instead of finding in every Protestant an opponent of the papacy. In order to avoid this, the Protestant camp will subsequently make certain

Lic. Ströbel's Exhibitions on Luthardt's New Compendium of Dogmatics. 113 In this way, a selection was singled out whose "Protestantism" does not proceed from the opposition to Rome, but from the "need for salvation. "To this corresponds salvation in Christ alone: solus Christus, sola gratia; subjectively: justification by faith alone - the material principle. The sure, authentic, and therefore normative testimony of this salvation in Christ is given in Scripture alone - the formal principle; while the preaching of the Church is exposed to opacity and therefore must always be normed according to the latter, but to the extent that it is scriptural it serves to convey salvation in Christ to the individual in faith." In this way, the "Compendium" establishes a narrower, "essential" concept of Protestantism in addition to the broader, "antithetical," concept, but does not stop at this either and thus only increases the ambiguity. One would think that only the representatives of those two "principles", the sola fides and the normative authority of Scripture, could be recognized as Protestants in the narrower sense. But in § 13, "essential" Protestantism is again divided into a "Lutheran" with those two principles, and a "Reformed," not based on "the sole normative authority of the Holy Scriptures," nor on "the normative authority of Scripture. This dualistic "Protestantism" is treated throughout the entire "Compendium" as something self-evident and not subject to doubt, despite the fact that the principal contradiction of both directions is evident in all places. Moreover, the matter, which is already unclear from the start, is obscured by euphemistic paraphrases, especially § 13, 1., where "the difference between Lutheran and Reformed Protestantism" is not formulated independently, but is referred to according to quotations from Goebel, Herzog, Schweizer, Baur, Schneckenburger, Stahl, and others; - who is able to reduce these heterogeneous statements to a certain something? Yes, who even understands the opinion of Nitzsch, Heppe, etc.: "in Reformed Protestantism the formal principle prevails, in Lutheranism the material one; there the Scripture is more the exclusive source, here more only the norm of the doctrine growing out of the analogy of faith," etc.? Is this not obvious confusion? In the question of the formal principle, it is never a question of the "source" (as can be clearly seen from the "Compendium" elsewhere), always only of the "norm. As a doctrinal norm, however, the Holy Scriptures have never been used by the Reformers. Their old saying is: Scriptura non est judex, sed *objectum*, controversiarum. But who decides about the "object of controversy"? Only reason, philosophy; it and it alone is the reformed formal principle. - We consider it one of the essential tasks of every dogmatic compendium to bring these circumstances to a clear, living consciousness; even the budding theologian must experience that his Protestantism is about

The first section of § 22 is not intended to be a statement of the Church's higher interests than the contradiction against Rome or the harmony with Zurich and Geneva. In our opinion, section 3 of § 19 and section 4 of § 20 should have been placed as an independent section ("the reformed dogmatics") before § 22. Then it would have become clear that §§ 19, 20 and 21 represent only three stages of development of "Lutheran" dogmatics, and it would also have become clear that after the "transitional period" there was a leap from evangelical-protestant dogmatics to reformed dogmatics; it would have been shown that "the dogmatics of rationalism and supranaturalism" is only the continuation of the Socian and Arminian dogmatics, of which the latter rests on Zwingli's left shoulder, the latter on his right shoulder, - that "the dogmatics of the newer time" represents only the progress from Zwingli to Calvin, and that its next, already dawning, stage is the dogmatics of "time-consciousness", that of the representatives of "confessional dogmatics" only a few (indeed, among the actual dogmatists only Philippi) have found the right path again and are walking it straight ahead, unperturbed by union and modern Lutheran "further education" theories; - This and many things connected with it would have come to a clarity that is still sorely missed in the "Compendium". At the same time, the accusation of "scholasticism", often raised but only half justified, would have been kept away from the 17th century. It applies only to the form and method: that analytical, "lifeless dotiren, which lacks the form of development," as A. Rüge describes it, who was thereby deterred from the "lifting of the treasures hidden in Aristotle". But the dogmatic method our ancients declared only "arbitrary," - and the content of their dogmatics is truly nothing less than scholastic. It was only the dogmatic content and spirit of medieval scholasticism, not its form and doctrinal method, that the reformers fought against, and if they were alive again today, they would not accuse the 17th century, but the period from 1760 to this day, of returning scholasticism - and quite rightly so. Hardly two eggs resemble each other more than the fundamental principles of the medieval scholastic and the modern "scientific" dogmatics. As is well known, the ghastly errors and theories of man of the old scholasticism all originate from the fact that instead of adhering to the Christian material and formal principle, it based the entire doctrine of faith on three coordinated heterogeneous factors: Scripture, tradition and philosophy. Modern dogmatics proceeds in the same way; even in our "Compendium" we read: "The essence of Christianity is to be unfolded according to its entire content through the interaction of the three factors of dogmatics: Scripture, church doctrine and personal faith consciousness. How does this determination differ from the scholastic one? Hardly in expression; for even on scholastic ground one can speak of "a

The "Compendium", immediately after the above quotation, "declares Scripture to be the normative factor of the dogmatic system"; but this does not eliminate the danger of scholasticism. Admittedly, the "Compendium," immediately after the above quotation, declares "Scripture as the normative factor of the dogmatic system"; but with this the danger of scholasticism is not yet eliminated, because the declaration is still connected with the unclear concept of Protestantism. If Scripture is "normative," then "church doctrine" and "faith consciousness" can no longer be considered "factors," but only "witnesses and testimonies" of the dogmatic content. But if one sees in them dogmatic "factors," then Scripture cannot be regarded as a "norm"; one always cancels out the other. - We have gone into such detail on this subject because, as I said, it is our sincere desire to draw the author's attention to this important point; for we fear that the correct and intended total understanding of the "Compendium" will suffer from that ambiguity among many who use it, and that a false overall view will gain ground, as has really been the case with "Hutterus redivivus" (admittedly not without the author's intention).The question why, of the many systems of "Protestant" dogmatics, the "Lutheran" one in particular was published for the use of students, was answered with reference to ecclesiastical tradition, to all kinds of formal reasons, and finally to the vexed Os ^ustibus norr sst äisputanäum; of the material value of the system, however, of its inner truth and scriptural correctness, i.e. of its real advantages, only little was said on the whole. But above all, we would like to see founded already in the academic youth the conviction that this is more than a traditional or arbitrarily preferred dogmatics, - the conviction: with Ph. Melanchthon's Locis begins, and with Sig. Baumgarten's (?) Evangel. Glaubenslehre closes a dogmatic development period that relates to the following one just as Catholic dogmatics related to Gnostic dogmatics in ancient Christian times - and as truth related to error at all times. Only from this conviction can we hope for a lively, truly beneficial study of "Lutheran" dogmatics for the individual as well as for Christendom - and we do not doubt that our "Compendium", according to the will of the verse, should serve this purpose, even if Dr. L. thinks differently than we do about the achievement of this purpose - - I still have to say something about the second main point mentioned above; it concerns "the person of the God-human Mediator. With great care and conscientiousness this difficult doctrine is developed in the "Compendium"; it is presented "the postulate of the God-Man Mediator, - the reality and integrity of the two natures, - the God-Man; the doctrine of Scripture and the history of ecclesiastical teaching, - the doctrine of the dogmatists concerning the God-Man; Unitio, unio, communio naturarum, communic. idiom., - the divestiture of Christ; Status exinan.; St. exalt., - the more recent development of the

Christological Dogma." At the end of the penultimate section, Dr. L. makes the following judgment: "This ponderous construction of the person of the God-Man takes its standpoint in the state of the exaltation of Christ (the interest of the dogma of the Lord's Supper), which it sees founded in the unio pers. itself, thus conceiving the Incarnation more as the exaltation of human nature into the community of divine, than as the degradation of divine into the community of human, because the divine is incapable of change. Thus the community retains something one-sided and the image of Christ something unhistorical. This is related to the doctrine of exinanitio." - But the matter is different, and L.'s words, which I have underlined, show how the above judgment arose. "The so-called Cenotists among the Christologists of today teach a self-emptying of the Logos at the Incarnation: the Son of God became man in such a way that the Logos became a human soul and let his eternal self-consciousness and his eternal volition go out, in order to resume it as a humanly developing one in his own time, so that the eternal influx of the fullness of life of the Father into the Son stands still for the duration of his earthly walk" (p. 151.). Dr. L. agrees with this doctrine, which abolishes the Trinity as well as the Deity of Christ, inasmuch as "kenosis is referred only to the historical world position of the Son." But even with this limitation the "kenosis" is still under the notorious "Extra Calvinisticum"; for if God as such could not "enter into the world and history," it would even have to say: Infinitum non est capax finiti. Even with the greatest approach to the church doctrine, the cenotics will always find the hypostasis, the personhood, in Christ's humanity, the an- and enypostasia, on the other hand, in his divinity, which is incompatible with the biblical doctrine of Christ. In general, the kenotic speeches of the two natures of Christ amount to self-deception; the "kenosis" is monophysite: under the stat, exinan. it imagines a transformation of the Logos into the man Jesus, under the stat, exaltat. a re-transformation of the man Jesus into the Logos. But this is a conception which in the end can only lead to pantheism; for if one strips away from it everything mythological, everything reminiscent of metamorphoses and the like, then nothing remains but the sentence: the flesh became word. Here lies the essential difference between ecclesiastical and modern Christology. Not in the "state of Christ's exaltation," not in the "dogma of the Lord's Supper," no, only in the apostolic sentence: the Word became flesh! the latter takes its stand. Through all its laborious and tedious analyses this Johannine saying resounds everywhere; it is the keynote already in Luther and is still so in the Decisio Saxonica, as in König, Quenstedt, Hollaz, etc. If we do not strike this keynote likewise, we are in danger of treading the same paths on which the Cultus of Genius walks. For this, too, has its Christ-

logte - and it is not very different from the Kenotic one. - I am convinced that the two main points mentioned above can be taken into account in a new edition of the "Compendium" without altering its historical character in any way; after all, they deal with historically established things.

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(From Brunn's Missionsblatt of January this year)

The Iowa - Synod.

I have already reported about this synod in America, which was initiated by Pastor Löhe in Neu-Dettelsau, to the dear readers in the last issue of last year, but a special event prompts me to mention it again here. An emissary of the Iowa Synod, one of the teachers at their seminary, Professor Fritschel, has been traveling through Germany this fall and winter and has also visited me here in Steeden, to which I had fraternally invited him. It was especially important to me to talk with the aforementioned, as a main representative of the Iowa Synod, both to inform myself more closely about the principles in which the Iowa Synod differs from our Missouri Synod, and to try whether an understanding among us might not be possible. We talked long and friendly together, but without reaching the desired goal of an understanding. The Iowa Synod insists that in the doctrines of the church and the ministry of preaching, where it deviates from the old Lutheran version of these doctrines, as well as in the doctrine of chiliasm and what is connected with it (e.g. the question whether the Pope is the Antichrist or not), it does not consider itself bound by our Lutheran symbols, but that it has the freedom to follow different theological views. This is closely related to the question of how strict we should be with pure doctrine. This is the main point where the Iowans and the Missourians differ from each other, the main point which makes an ecclesiastical union between the two synods completely unfeasible. For the Iowans firmly believe that one should not be so strict and exact with the pure doctrine as the Missourians are, that in many points there are different theological views or directions in modern times which must be tolerated, therefore, as far as our Lutheran symbols of faith are concerned, they establish the principle that one must distinguish in the symbols between the essential and the non-essential (or non-fundamental); the latter, that is, what does not belong to the essential and fundamental doctrines of faith, must not be regarded as a binding law of faith, but over such non-essential and non-fundamental pieces of Christian doctrine everyone must retain freedom to believe and teach what he wants, otherwise an unbearable yoke of faith and spirit would be put on the soul, etc.

I have tried to explain the untenability of these views to Prof. Fritschel after his departure from here in a clear and concise letter, which I am communicating in the following. The dear readers need not fear that I want to involve them here in this paper in the doctrinal disputes with the Iowans. In the first place, we have no profession for this here in Germany, but can leave it to those whom God has given this profession over there in America. I also hope that the dear readers will easily convince themselves of the intention and the heartfelt love with which the following letter is written, without strife or envy. Nevertheless, I am sharing it here, for it is no different, since the various Lutheran synods exist in America, so we cannot pursue the American Mission with proper participation without getting to know these synods with their various principles. In many cases, this concerns things and truths of faith that are of utmost importance to us and about which we must come to a clear understanding if we want to be true biblical and Lutheran Christians. It is a double blessing, then, if our American Mission and our Missionary Bulletin help a little to stimulate and encourage us in the knowledge of the salutary divine truth, as a protection and shield against all the snares and nets of the spirit of lies and doubt, with which it seeks to confuse and corrupt Christianity, especially today. - I communicate my following letter to Prof. F. completely in the personal living form and freshness, as it reads: .

"Beloved brother in the Lord!

I am very grateful to you that after your departure from here you still remembered the synodal report you promised me and kindly sent it to me. Since then, I have studied it repeatedly, as well as everything discussed orally with you here has been the subject of the most thoughtful and lively inner consideration. My most ardent wish, with which I was already looking forward to your visit here in Steeden, was whether an understanding could not be reached between us, and I believed that I might be allowed to hope for this more in Steeden, because here the frictions in the area of practical church life do not stand in the way of a peaceful theological discussion as directly as in America. The same love that stretches out its arms even to brothers whom it must consider erring, drives me to express my thoughts against you once again in writing, after I have seen and examined the acts more closely myself and have found time to consider the reservations and counter-reasons presented to me by you more carefully than I was able to do in our oral discussion.

As to the conduct of my Missourian brethren, so closely associated with me, against your Synod, I believe therein quite cause and

expression. With regard to the latter, I gladly admit occasional abruptness and hastiness. But that in modern Lutheranism a highly dangerous element of a false Romanizing direction has penetrated, that even your Synod, as harmonizing with the entire Löhle direction, does not sufficiently recognize and separate this from itself, but on the contrary still carries manifold elements of this direction within itself, that is also my conviction, my dear brother, which I share with the Missourians and from which, according to the matter, I must consider the decisive fight of the latter against your Synod to be justified. O could I yet induce you, above a form and mode of expression offensive to you, not to overlook and condemn the matter itself, but to examine the same impartially! In this respect I would like to remind you especially of Prof. Walther's essay in the "Lutheran," wherein he accuses you of not confessing the pope with us as the antichrist. I have read this essay several times since you have been here, especially the passages you have indicated to me, and have considered it most carefully. First of all, I do not understand how it is possible to contradict what Walther says about the non-fundamental articles of faith, namely, that the ancients do not want to "say" that they all belong to the area of those theological problems about which there is absolute freedom to think and teach what everyone thinks is good. For example, the non-forgiveness of sin against the Holy Spirit. Spirit, the fall of several angels, etc. We will therefore not want to say that doctrines of the latter kind may and must be allowed to prevail in the church because of complete doctrinal arbitrariness. Therefore, I think, it is undoubtedly clear when the ancients say that such non-fundamental articles can be denied, etc., that they mean by this that, in the case of several angels, etc., they are not to be denied, that they mean that with regard to the foundation or essence of faith (as the ancients also expressly say) these articles can be denied, in case a person lacks better instruction, so that in this case he still has and can have full saving faith, in spite of this denial; but not all non-fundamental articles can be denied with regard to divine revelation, but it must be observed what and how much God has clearly and surely revealed in his word, also with regard to such articles, or not. For it is certain that what God has revealed he also wants to have kept, and the highest Lutheran principle in this respect is and remains without doubt what Luther says: "the doctrine is not mine, but God's" etc. - With regard to the Antichrist it is now certainly quite clearly stated in God's Word what his nature and characteristics are, by which one can and should recognize him when he comes and guard against him. But it is just as certain that the ancients, in confessing the Pabst as the Antichrist,

think that they can be sure of this from the marks given by God's word. So, as little as this is an opinion that belongs to the inner foundation or essence of faith, it is just as certainly one about which one can and must be certain from God's word, and as such it is also expressed by the symbols and the ancients. I think that the symbolic passages in question, especially in the Schmalkalden Articles, must make this impression on every unbiased person, as well as the fact that the assertion that the pope is the true antichrist is not only expressed in passing, but as explicitly as in any other doctrine. Melanchthon's expression that the pope is only a piece of the antichrist can therefore only be understood in such a way that he is not the epitome of all antichristianity according to the extension in time and space, insofar as antichristian elements are also found elsewhere in the world. Also Melanchthon in the Apology, article 12, of the Mass for the Dead, repeatedly calls the pope the antichrist and even says, - a sign how much he recognizes him as the actual final antichrist, - "he must remain until Christ will come publicly and judge him." I consider the view that the pope is the real antichrist to be an essentially symbolic and Lutheran doctrine, because the main opposition to Lutheranism and Christianity in general seems to me to lie, in its innermost essence, only in pabstism, not in naked atheism or paganism per se. The misjudgment of this contrast, especially the lack of a proper appreciation of the doctrine of justification, seems to me to be the main reason why so often Lutherans of modern times do not sufficiently appreciate the antichristic nature of Pabstism and therefore run the great risk of losing sight of the opposition to Pabstism in general. Thus it happens that one closes one's eyes against Roman leaven that creeps in, while one believes that one must guard against materialism, democracy, etc. at present.

As far as chiliasm is concerned, my main reason against it, on which my faith and conscience rest, is that in Revelation K. 20. no one can certainly and firmly prove that the first resurrection there means a bodily resurrection (after all, it does not even say of the martyrs that they resurrect or neither live after their bodily death, but only that "they live with Christ" and that this life is with Christ): "they live with Christ" and this life with Christ is the first resurrection; but when this life with Christ began is not said, so it can be understood without constraint that the life of believers begins with Christ at conversion, therefore bodily death has no power over them, but, even if they die, they still live with Christ), while Joh. 6. and otherwise only the resurrection of the dead on the last day is clearly and definitely taught as a general order and rule, so such clear passages cannot be broken on the basis of unclear ones; furthermore that Revelation 20. does not say with any syllable that the negation of the martyrs with Christ is a bour-

The prophets tell us that the time of Christ's reign on earth will be a time of earthly blessing and conversion, and finally that Christ will return twice more. But what the prophets say about the conversion of the Gentiles can be easily explained by the whole New Testament time. But to believe things to which no clear word of God entitles me, but only speculations, possibilities, etc., is just as much a denial of divine revelation as unbelief. But as far as Augsb. Conf. art. 17, I must stick to the fact that here it is simply known and denied what the words give, be it old or new chiliasm. But what is known is 1. quite simply and certainly that Christ will come on the last day to judge and to awaken all who are dead; since this one-time return of Christ for the specified purpose is stated in this article in connection with the chiliastic heresy, it is precisely the confession that our Fathers do not know or want to know anything about any other or second return of Christ. Otherwise this would have been the place where they would have had to speak of it, if they did not otherwise want to deny the thing, if they really believed it. 2 But article 17 clearly rejects the opinion that "the pious will take the kingdom of the world after the ungodly have subjugated it everywhere" (according to the more precise Latin form of the article). The kingdom of the world, however, is not a carnal, Anabaptist dream of the world empire, but simply: "the rule, government over the world, i.e. over the ungodly," thus in one word the civil supremacy on earth. This, then, is what is really characteristic of chiliasm, which our Article 17 rejects, namely, the assumption of a condition on earth in which civil supremacy stands as the privilege of the pious, the Christians, while the ungodly must be the party subject to the Christians in civil life. And herein lies the deep and essential misunderstanding of the kingdom of Christ as a purely spiritual one, and its blending with the rich and the nature of this world, against which we must fight in the utmost, if our faith is not to be shaken in its foundation. But here we also have clear words of the Lord: "My kingdom is not of this world," which really does not mean that Christ's kingdom is not a carnal one that goes with eating and whoring, as was the case with the Anabaptists in Münster, but Christ simply wants to tell Pilate that Emperor Augustus has nothing to worry about before Him, because His kingdom has nothing to do with civil rule and authority, which is wielded by the sword. But how highly and dear the ancients take care not to mix civil and ecclesiastical authority and both kingdoms, if everything is not to fall to pieces.

In this mixture, however, I see the essence of all and every chiliasm, which art. 17. rejects; where this mixture would not be, there would be no real chiliasm either.

As far as your doctrine of the church and ministry is concerned, you keep more

negative. Your actual position is not sufficiently clear to me. You want the church to have the keys, and that "not merely in the ministers," but you strictly object to the kind of reasoning we give to this doctrine, you claim that this kind of reasoning is just not expressed in the symbols, so different theological views about it are allowed. However, I can only consider this to be a misunderstanding. I must stick to the fact that the words of our symbols, taken childishly simple, as they read, can give no other meaning than the one claimed by us. The church is of course also a body, a community, but it does not have the keys as far as it is "community in itself", but as far as it is community with Christ, i.e. as far as it has Christ, i.e. as far as it believes, not as far as it is a body, organism, etc. This is also clearly stated in the symbols. But the symbols also say this quite clearly and simply: "just as the promises of the gospel belong to the church without means, so also do the keys." There is said exactly what you mean to miss, namely, the way in which the keys belong to the church, i.e., just as forgiveness of sins and blessedness (for the keys, too, are only a part of Christ's merit, acquired with his blood), the latter, however, is absolutely bound only to faith, not to any membership in the church, rather the latter is only the consequence of the former. And do not the symbols also in this article refer expressly to the private writings of their own, which they do not want to repeat widely, and so when the Schmalkalden articles say, "the church because it has the priesthood," etc., can you understand this in any other sense or context than in the so publicly known sense of Luther's discussions about the spiritual priesthood of all Christians? I think it is quite impossible to misunderstand the symbols here, unless we have very clear and definite testimonies that the symbols want to understand what they say about the spiritual priesthood of the church differently than Luther understands it. Would we learn here to interpret the symbols really "historically" for once. -

What grieves me most is your general position on doctrine which differs from ours and which you so often referred to verbally as a "spirit which differs from ours". I cannot deny that these confessions of yours have deeply wounded and even shattered my heart, not only with regard to you, but to the entire Lutheran Church of our day. Oh indeed, what is to become of us if we want to give the breadth in the area of doctrine that you claim? Of course, the church must become and remain what it is today, namely, a playground where each of our scholars brings his particular theological views and trains of thought to market, and then the church may quarrel with him about whether essential or unessential teachings of our symbols are thereby denied. Where would be an end to this? In times of struggle, e.g., in contrast to the Reformed, Luther might still be involved in a

If you have perhaps overlooked chiliastic statements, because they did not affect the side of the doctrine that was in struggle at that time, or if Calvinist predestination doctrines were tacitly carried by individual Lutheran theologians later on, as you have pointed out, because the struggle and the attention of the present time were not directed to these questions, this certainly does not cancel out the entire faithful and decisive fighting position of the Lutheran Church against all heresy, which has been guaranteed by a hundred years of history. Or will you want to prove that Calvin's doctrine of predestination was ever a tolerated theological view in the Lutheran Church because it was once overlooked in certain circumstances in a theologian? Certainly not. I think that by such appeals to such examples we would only lose our aim and bring our heart out of simplicity, by which we always have to give the sole honor and validity to the divine truth. As the revealed truth is only one, I cannot think of different directions in the field of this truth (apart from theological form and kind), but only one question applies to me: Has God revealed something certainly and clearly, so that we should know and believe it according to His word and will, or does it not belong to the scope of this clearly revealed truth? Then it may either remain completely hidden or be given to the theological view. I have never been able to understand our symbols in any other way than to stick to them in all simplicity as an obligatory doctrinal norm, as an ecclesiastical confession, which they really express and contain as divinely revealed truth. Here it is obvious what a vast difference it is when our ancients say that not all the proofs or argumenta of the symbols are to be regarded as a binding doctrinal norm.

and the like are binding; and if you distinguish in the doctrine itself (i.e. in the thing that is proved) between the essential and the non-essential and want the latter to be exposed to arbitrariness as non-fundamental: where is the limit? Everything must dissolve into confusion, just as the rationalists brought the whole of Christianity out of the church with the same distinction between the essential and the non-essential in the Bible. The symbols themselves do not say anywhere what they consider unessential, so we will have to reject this distinction completely as a purely arbitrary one in everything they present as clearly revealed divine truth. - O my dear brother, see on what ground of confusion you have placed yourself, as you already show by the fact that you want to distinguish between the essential and the non-essential in the symbols, and that you claim to be in agreement with us in the doctrine of symbols itself, and that our differences lie only in the area of the theological form of the doctrine or in that which still goes beyond the circle of symbols. Would you like to convince yourself with us of what is actually the cancerous damage that is at the root of the church of our time?

This is the subjectivism that still dominates our entire Lutheran theology and, as a result, a doctrinal confusion, especially at all German universities, which does not even allow us to foresee when a truly Lutheran orthodoxy (in the best sense of the word) would once again come to rule among us. Twenty years ago it was hoped in Germany that our theology would develop to this rightly longed-for goal; it did not happen, and since then we have been driven further and further away from the goal of simple Lutheran orthodoxy, and either false doctrinal directions, as in Breslau, etc., or doctrinal indifferentism, as in most of the regional churches, are gaining the upper hand more and more. Here lies the ecclesiastical danger and ruin of our time. In the Missourians I see the only larger ecclesiastical cooperative which successfully opposes this current of present-day theological and ecclesiastical doctrinal confusion. This is the reason for my heartfelt esteem and sympathy for the Missouri Synod and its leaders, the driving force of my work for them and my desire to take part in their ecclesiastical struggle and striving as one pleasing to God. Apart from individual personal mistakes and weaknesses, which are of course everywhere among people, I do not see how the Babylonian confusion of terms and language in the field of our present theology can be countered in any other way than in the way in which the Missourians seek to bring the teaching of our symbols to bear. Save the Iowa Synod from the sad fame of having loosened the obligatory force of our ecclesiastical symbols, and thereby having declared the doctrinal confusion of our time to be a symbolically and ecclesiastically legitimate one, and thus having betrayed and handed over the church au it."

Ecclesiastical - Contemporary .

I. America.

The Augustana Synod. About it we learn the following from the "Lutheran Watchman" of 1b. February from a correspondence of our dear Norwegian brethren to their old home: "The Augustana Synod, which consists mostly of Swedes and a few Norwegians, took a step some time ago that gave us much joy. It dissolved its connection with the so-called Lutheran General Synod, which is a kind of mishmash and whose leading majority rejects a number of our most important doctrines. We had hoped that the Augustana Synod, in leaving this unionist Babel, would at the same time have left its unionist tendencies. But we were sorely mistaken. They used to make many and glorious words about their Christian love, but they prove it badly by their works, because they do not care much about Christ's word. They do not act it neither in their synodal assemblies nor in their pastoral conferences, some rare recent cases excepted. They boast of unity of faith and on paper they accept the whole Book of Concord, but if one gets into a dispute with them over a point of the teaching of the Catechism, it turns out that one teaches this way, the other otherwise; they are one only in their opposition to us. Their preachers are in part highly ignorant and have not

as a result, a high opinion of themselves. We have endeavored time and again to bring about conferences with them. Only with much reluctance did they agree to it, and now they refuse completely, especially the Swedes, who have the big word. It is of no avail if we remind them that it is our duty to strive for unity, or if we point out the misfortune, the sin and the misery that they cause and propagate by their schismatic position. All attempts to convince them are in vain. They find it easier and more conducive to their purpose to write and spread tales about us. To truly unite with us would mean that they would have to take upon themselves the cross of Christ and bear the scorn and shame that the unbelievers heap upon us. But our untiring testimony has not remained entirely without fruit. Some of them - at least among the Norwegians - are beginning to realize that we are "fighting for the truth" and that their synodal brethren, despite their fine words, give little for it. A couple of these have already separated from them."

The "American Lutheran" on rebirth through the course. In

In the February 21 issue of this newspaper we read: "There is not and cannot be such a thing as rebirth through baptism in the proper sense of the word. Baptism is the sign and seal of covenant communion with God. But the sign i s not and cannot be the signified thing itself. Take an example: you are walking through the streets or along the road and you see a sign on the front of a building or near it, such as the word hotel. Now you don't think that this is the hotel itself, but only the sign that draws your attention to the hotel. Further, the seal of a thing is not the thing under seal itself. An instrument in our courts has all its inherent validity before it is sealed, as well as after; the seal only legalizes it. Or else, one can put the seal on a blank sheet and fill it in later. It is the same with baptism. It is a sign of membership in the visible church on earth and of the sanctifying powers of the Spirit in regeneration, but not these powers nor regeneration itself." - Thus blasphemously writes this naked Zwinglian paper under the illustrious Lutheran name, and in the same number does not spare itself to attack in a quite obscene manner the confessing Lutherans, whom it calls symbolists. It takes as its motto: There is no misfortune so great that there is not also good fortune, and then says: "Here, we fear, the good fortune is to be sought in the fact that the terrible efforts of the Symbolists in their hatred and opposition to the General Synod will finally succeed in building up what we would like to call an ecclesiastical canal of departure, in which sooner or later the dead formalism, the cold, heartless ritualism and the lager Lutheranism of this country will find their way."

How the "American Lutheran" recruits subscribers. At the head of the same number of this wretched paper is the following advertisement, which is as disgraceful for an ecclesiastical periodical as it is impudent in displaying its infamy. 200 dollars in gold are offered by the editors of the American *Lutheran as* a premium to the person who subscribes.

who, by October 1, 1867, sends in the largest number of signers for one year, together with two dollars for each signature, provided that the signer is at least 100 and the competitor at least 20. In the case of fewer signers, if there are at least 10, the most successful shall be paid 100 dollars in gold, but the others shall receive 50 cents for each signature. Other bonuses. Whoever sends in 60 new signatures together with 120 dollars shall receive a sewing machine worth 60 dollars. For 10 new signatures we will send one volume of Lange's Commentary, for 18 two volumes, for 26 the three volumes, each volume worth 5 dollars. Or, for 10 new signatures we send 5 dollars in money, for 20 signatures 15 dollars, for 50 signatures 50 dollars, etc., etc.

Radical Progress. "The Univerealist Quarterly" contains in its January number an article by Rev. Varnum Lincoln, entitled: "The Scenes in Eden, No Fall of Man." About this it is said in the "Star in the

West" (also Universalist) of 16 Feb. of this year as follows: "The article of Rev. Varnum Lincoln is a well-written and logical treatise, intended to serve as a substrate of a discussion on the generally accepted doctrine 'Of the Fall of Man'. The author finds nothing in the history of Eden that would justify the conclusion that man has regressed through his experiences in Eden. On the contrary, he asserts that man, instead of having fallen or gone backward, has really risen and advanced, - and that the human race today is more exalted, presents a nobler image of enlightened and vigorous manhood, clearer and more comprehensive moral self-consciousness and higher spiritual development, and drinks from sweeter springs of joy than was ever the case in the former or first paradisical state." ----------
If only he were as fortunate as His Honor D. Lincoln, and could also discover such splendid exemplary human beings! Here on this earth he can hardly have found such a human race, because there every daily experience refutes his learned nonsense; in any case he has imagined a human race which inhabits a fixed star in his head. The first men, Adam and Eve, were created in the image of God; but mankind of today, as discovered by Mr. Lincoln, is probably, because it is advanced, a better image. ---------- X
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Presbyterian Church. When the two branches of this church, the old and new schools, held their general meetings in St. Louis, Mo., in May of last year, the matter of reunion was suggested and discussed on both sides, and at last both meetings respectively elected a committee to negotiate further. About the present results of the work of both committees, the "Evangelist," organ of the Presbyterian Church of the New School, of February 28, reports the following: "The two committees, which were elected by the two Green Synods of the Presbyterian Church, which met in St. Louis, Mo. last May, met in this city (New York) on Wednesday, Feb. 20, and remained in discussion, correspondence and prayer until late Friday evening. We are authorized by the two presidents of these committees, Rev. Dr. Beatty of Ohio, and Rev. Dr. Adams of New York, to report that these proceedings were of the most agreeable and unanimous kind, and were distinguished by Christian mildness, deference and magnanimity. On both sides the utmost openness was manifested with regard to different views, to the discussion of difficulties, to the communication of news, and in general to the consideration of the whole matter of a desirable and feasible organic union on the basis of our common confession of doctrine and constitution. - Ten members of each committee were present, and a second meeting is to be held in this city on March 1, immediately preceding the next general assemblies. " X.

Luther's only sin. Among the religious news in the Star in the West, we read that a Catholic priest at St. Marcus Church in New York recently stated that Luther's only sin was that of separation from the church. The Star adds: "He had better watch out, or his bishop will give him a hint. -

II. Abroad.

An assembly of clergy from the Darmstadt and Homburg areas in Biedenkopf, which had become Prussian, decided to ask for incorporation into the church of Nassau, which is unchurched, but those congregations are Lutheran, and their clergy presumably rationalist. (B. Monatsschrift.)

A new sect has arisen in **Nassau that does** not want to belong to any existing church and simply calls itself "Christians. The government has temporarily exempted them from paying dues to the Protestant church. (B. Monatsschrift.)

Thanks to vs Gstt. Internem mährischen Flecken was at the time of the recent war a schoolhouse to a Lazareth for the wounded. Mild contributions for the latter were collected and flowed in abundantly. In the meantime peace came, the Lazareth was vacated, and the question arose what to do with the surplus money. The mayor, who had shown himself to be very self-sacrificing and active, knew what to do. He suggested to the community meeting that the church of the village be decorated in thanksgiving to God for his mighty protection during the difficult days and that the money be used for this purpose. But the mayor did not understand the "present time". The community meeting found the decoration of the church unnecessary, and unanimously decided to buy a new community bull for the money. (Neues Zeitblatt.)

The Anglican Church. Even our fathers, e.g. Quenstedt, rightly said of it: it is papal; and nothing would be more inaccurate than to place it first of all as related to our Lutheran Church. It is a strongly catholicizing body with a well-reformed soul; that is to say, the creed can be appropriated by every good reformist, but the constitution and the other ecclesiastical system taste like Rome, only that the harshest impulses for the people have been removed from the latter. Indeed, the latter has been kept so vague that even a reformist can find his way into it with the help of a few interpretations. (Neues Zeitblatt.)

The Justified Ownership of the Nassau Church. In the Handbook of Nassau Church Law by Church Councilor Otto, it says: "The ordinand commits himself to no other doctrinal standard than the Holy Scriptures alone, and promises to present the Christian doctrine according to the principles of the Protestant Church as he himself draws it from the Bible after honest research and best conviction. From this we see that the clergyman is at least obligated to the Holy Scriptures when he is employed. This would illuminate the Nassau darkness a little if the clergyman were simply bound to the Scriptures. But this he is not at all. He is only bound to his interpretation of the Scriptures, which seems to him to be the most correct or reasonable. Therefore, he cannot be helped even by the Bible, whether he interprets it in a Schenkelian or Straussian way. This is the justified peculiarity of the Nassau church.

(Neues Zeitblatt.)

In the Correspsndenzblatt of the Society for Inner Mission according to the sense of the Lutheran Church No. 12, Volume 17, we find the following announcement: "Due to circumstances and careful consideration, the committees of the Society for Inner Mission have decided to discontinue the Correspondenzblatt and the Kirchliche Mittheilungen aus und über Nordamerika as separate publications in 1866, and to merge the contents of these with the "Freimunds Kirchlich-Politlschem Wochenblatte", which the chairman hereby announces to the readers for scientific purposes.

From Baden. In Heidelberg a parish election took place in the last days of the year. Despite the fact that all the clergy there pay homage to nationalism, the request of some men that a talented and moderate positive-minded clergyman, who was among those proposed, be elected to the least important position, in order to meet the needs of the believing part of the congregation, was not met with a willing ear. Schenkel vehemently opposed that a clergyman come to Heidelberg who (as signatory of the protest) wanted to deprive him of office and bread. - Others fobbed off the faithful with scornful smiles. Is it any wonder that under such circumstances all kinds of sects attract the people hungry for the bread of life?

(Nef. K. Newspaper.)

From the Rhine Palatinate, we hear of new ecclesiastical agitations. On Dec. 9, a general assembly of the Protestant Association of the Palatinate took place in Neustadt. According to the liberal "Pfälzer Curier," it was attended by 5-600 people, including 2-3 clergymen. Dr. Schenkel was also present and welcomed the assembly at the end. The assembly unanimously adopted the following declaration:

1) The resolutions of the General Synod correspond to the attitude of the majority of the Protestants in Psalz and therefore the royal sanction of the same is expected. 2) The new (believing) hymnal is to be removed from the public teaching institutions without delay, because this state of affairs must produce confusion and disaster. 3) The present (non-believing) catechism is to be abolished and replaced by one corresponding to the present (free-thinking) standpoint of faith of the Protestants. 4) The biblical history of Zahn is also to be removed from the schools as unsuitable. 5) A new church constitution is to be introduced, so that the congregations can participate in all decisions about faith, doctrine, etc.; what the Consistory has prescribed unilaterally without the approval of the congregations is to be repealed; the congregations are to fill the pastorates themselves. At the same time, the assembly decided to circulate these resolutions in the congregation for signature. Thereupon, the Consistory warned the church boards and congregations of the Palatinate in an address to cooperate in the dissemination of these resolutions, because this would again bring unrest, confusion and discord into the hardly calmed congregations. With this, however, the Consistory has already come down badly on one church council. The church council of Neustadt protested in a rude petition against the Consistory's address and declared that the church councils were not engaged in ecclesiastical agitation, but were only doing their duty if they contributed to the realization of those resolutions. The speech had no good effect at all; it aroused opposition to the church's confession anew and set the agitation in motion anew. It is feared that, in order to have peace, Munich will grant the Palatine Protestants their demands. It is interesting to see how soon the Consistory, which came into office through these Protestants, could no longer cope with its own party. These Protestants protest against everything positively Christian and cannot be satisfied until everything Christian is given up to them. (Freimund.)

Aug Prague reports Dan. Theoph. Molnar, Lutheran senior and pastor of St. Salvator's Church there: "Finally, I inform you that Jesuits have taken up residence in Prague again, and the city is taking the necessary precautions to remove them. But the work will be in vain. There is an address circulating in Prague concerning the removal of the Jesuits, where it is threatened that if the order for the removal of the Jesuits is not made in high places, the citizens of Prague will "convert to the faith of their fathers". The same is happening in the countryside. Catholicism stands here on very weak feet."

(Stader Sonntagsblatt.)

The teachers' meeting at Heizen in Hanover on October 2 decided with a large majority in favor of abolishing the supervision of school teachers by the clergy; instead, they want to be supervised by "experts," i.e., by people like themselves. (B. Monatsschrift.)

At Wolk in Livonia the synod decided (August 16-22) to admit members of the Greek church to their Lutheran communion without admitting them to the Lutheran church. They are not allowed to do the latter, and they cannot control the urging of the poor peasants seduced to the Greek church. (B. Monthly.)

Russia. About the Lutheran Church in Russia "Christian World" brings the following notes: "At the head of the church is a chief consistory, which has its seat in Petersburg and consists of 12 members with a president. Under this chief authority there are still eight consistories, of St. Petersburg, Moscow, Courland, Esthland, Liefland, Wesel, Riga, and Reval, with together 431 churches and 566 clergy. The Lutheran Church is most strongly represented in the Baltic provinces, Courland with 112, Liefland with 111 congregations."

Doctrine and Defense.

Volume XIII. May 1867. **No. 5.**

Pastoral Theology Materials,
communicated by C. F. W. W.
(Continued.)

Note 5.

The administration of the Holy Communion does not become invalid and ineffective through the unworthiness of the administrator. However, those false teachers who, with the consent of their congregations, publicly pervert the words of institution and impute to them a meaning according to which the body and blood of the Lord are not really present in the holy supper. However, those false teachers who, with the consent of their congregations, publicly invert the words of institution and give them a meaning according to which the body and blood of the Lord are not really present, distributed and taken in the holy supper, who thus retain the sound of the words, but remove from them that which makes them God's word, namely the divine meaning, and thus, as for example the Zwinglians and Calvinists, destroy the essence of the holy supper. These do not celebrate the Lord's Supper, even if they supposedly retain the Consecration, and only distribute bread and wine. Thus Luther writes in his general confession of faith, with which he concludes his great confession of the Lord's Supper of 1528: "In the same way I also speak and confess the sacrament of the altar, that there the body and blood in bread and wine are truly eaten and drunk orally, although the priests who serve it or those who receive it do not believe or otherwise abuse it. For it is not based on man's faith or unbelief, but on God's word and order. Unless they first change God's word and order and interpret them differently, as the present enemies of the sacraments do; who, of course, have vain bread and wine; for they have not even changed the words and established order of God, but have perverted and changed them according to their own conceit" (XX, 1381).

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*Compare what has been said in § 13. note 2. a. about baptism in anti-Trinitarian communities.

**This passage has also been incorporated into the repetition of the 7th article of the Formula of Concord and thus into our Confession. S. p. 734.

"Warning to those at Frankfurt a. M. to beware of Zwinglian teaching and teachers": "Whoever publicly knows that his pastor teaches Zwinglian, he should avoid him and deprive himself of the sacrament for the rest of his life before he should receive it from him, yes, he should rather die over it and suffer everything. (XVII, 2440.) Cf. Luther's Table Talks, Cap. 19, No. 26, XX1I, 906 f., where Luther speaks thus: "When the words of the institution of the Lord's Supper are publicly heard by the church, the danger lies on the neck of the ungodly preacher and not on the neck of the church, which believes the words and receives what the words say, and faith also holds it to be so, and believes. But be careful that he does not preach and teach publicly against the Lord's Supper.... Where therefore the public confession of the word is, God give, the faithful be as he wills, yet nothing is taken away from the holy sacrament. Sacrament nothing is lost. And this is the reason: A wicked man also swears by the name of the Lord, and it is nevertheless the true name of the Lord; he would not sin by it, if it were not the true name of God, by which he swore. ... But the Sacramentarii take away the substance altogether, therefore they have nothing in the Lord's Supper but bad bread and wine."

However, to the question: "If one of those administering Holy Communion together is a believer and the other a Calvinist, is it possible? If one of those administering Holy Communion together is orthodox and the other Calvinist, is it possible to take Holy Communion from both at the same time? Balduin answers that one should not take part in such religious quarrels, but he adds: "If, however, out of simplicity and ignorance, someone were to receive the Lord's Supper from such a mixed ministry, we have no doubt that such a person would receive the true sacrament, as long as the congregation served by that Calvinist preacher is still pure in religion. For the sacraments do not depend on the authority of those who administer them, but on the institution of Christ; therefore, where this is kept pure, there they are administered rightly." (Tract, de cas. consc. II, 12, 17. p. 464. f.)

Note 6.

In the writing: "Weise, christliche Messe zu halten und zum Tisch Gottes zu gehen" of 1523 Luther writes: "The pastor may bless both (immediately together), bread and wine, before he enjoys the bread, or between the blessing of the bread and wine he may feed himself and others, as much as they desire, with the bread, then also bless the wine, and then give it to all to drink" (X, 2761.), but Deyling rightly remarks: "Although according to the church order, especially in the villages where only one pastor administers, he should first perform the consecration of the body of Christ and give it to the communicants, but then perform the same with the blood of Christ, this is nevertheless in

Saxony, so that the consecration of both elements takes place at the same time, followed by the administration of the body and blood; which manner is to be assumed all the more, because with a large number of communicants, the pastor cannot be sure whether someone has not withdrawn from the administration of the blood and received the sacrament in one form. (Institut. prud. past. III, 5, 32. p. 504. f.)

Note 7.

As the words of the consecration are God's words, which constitute the sacrament, so the words of the distribution should contain the confession of the church. Although there is therefore no formula of administration which alone would be justified, such a formula is to be rejected in any case which does not contain a confession that here Christ's body and blood are present, distributed and consumed, or which even, like the formula of administration of the unchurched church: "Receive and eat, Christ says: this is my body" etc., deliberately seeks to avoid such a confession, seeks to avoid such a confession, leaving everyone to believe what he pleases, and thus making doubt a confession even at the table of the Lord, where his death is to be proclaimed. With this formula of donation, the Unrighteous put themselves on a par with the Jews, who, because they did not believe this, did not like the Creuzes' heading: "This is the king of the Jews," and wanted to put instead: "That he has said: I am the king of the Jews." (Luk. 23, 38. Joh. 19, 19-22.) If, however, the unbelievers and pseudo-Lutherans raise the accusation that it is an addition to God's word when we Lutherans pronounce with the words: "This is the true body" etc., then this rests on a confusion of the words of God constituting the Lord's Supper and the words of the church confessing in the celebration of the same. - Incidentally, with regard to the formula of distribution, the preacher is guided by the prevailing usage in the ecclesiastical community to which he belongs. The formula: "Receive and eat, this is the true body of your Lord and Savior Jesus Christ, given up to death for your sins; which strengthens and sustains you in the true faith unto eternal life. Take and drink, this is the true blood of your Lord and Savior JEsu Christ, shed for the forgiveness of your sins; this strengthens," etc., is the tradition that has been reciprocated in several Lutheran church orders since the end of the 16th century. (See Sacramental Words by Rudelbach, Leipzig by Tauchnitz, 1837, p. 78).

*Löscher remarks in the review of the writing of a Calvinist theologian that he rebukes "that even some Reformed teachers use the words 'broken for the forgiveness of your sins' at communion: For the forgiveness of your sin broken', which he approves as little as the private absolution; one should say: For the forgiveness of our sin', so that one does not mistake everyone for a true child of God." (S. Unschuld. Nachrr. Jahrg. 1713. p. 165.) We have already dealt with the question concerning the Lutheran distribution formula in more detail critically-historically in the first volume of this journal. S. 369-378.

Note 8.

Concerning the external circumstances of the consecration, Chr. Seidel: "When the words are spoken: When the words are spoken, 'He took the bread,' the preacher puts his hand on the wafer-bowl and lets it rest there until the words come, 'This is my body,' when he makes the sign of the cross over the bread. After that, when the words are pronounced: 'He took the cup,' one touches the cup with the hand and lets the hand rest on it until the words come, 'This is my blood,' when again the sign of the Creuz is made over the cup." (Pastoralth. I, 8, 8.) If there are so many communicants that not all the required wafers can be placed on the paten and not all the wine can be poured into the chalice, then the rest should be placed next to it in a wafers box and wine jug suitable for ecclesiastical use, if possible made of metal, both of which are to be opened before the consecration, and the sign of the creutz should also be made over both of these in the relevant place, indicating that this part of the elements also belongs to that which is to be set apart. Regarding a comment on the above words, Seidel's Pastoral Theology further states: "The type of external consecration is not the same in all places in the Lutheran Church. In some, the so-called preface: In some places the so-called preface, 'The Lord be with you,' etc., is used at every public communion; elsewhere, however, it is used only on high feast days. In some places, the whole story of the Last Supper of Christ is sung or read at the Consecration, but elsewhere only the actual words of institution are used. In some places, the Lord's prayer is read or sung before the words of institution, but in others it is sung after them. A preacher only follows it, as is customary in each place.... The randomness of the manner must never induce him to make an arbitrary change, from which certainly the kingdom of God has no advantage, but he may well arouse prejudices against himself in others, which are a hindrance to his ministry in other matters.... The reason (why the preacher is not entitled to omit or add even the slightest of the unessential customs introduced) is because a teacher is a servant of the congregation. Now, if a congregation has united over certain customs, considers them edifying and wishes to retain them, it is not in his power to change or abolish them, any more than he is entitled to introduce something he imagines to be edifying. If this rule had been observed, many an error could have been prevented here and there. It is therefore essentially the same whether the words of institution are read or sung. If, however, it is customary for a congregation to sing them, the preacher must leave it at that, and it is not wise to make such changes compulsory.

The reason for this is that it is always to be feared that something will be imposed on other innocent communities that they will recognize as unjust. (A. a. O.§ 8. 12.)

Note 9.

Sarcerius writes: "If a sacristan begins to consecrate the sacrament and becomes weak at the altar, another sacristan should complete what he has begun. - If a fly falls into the chalice after the consecration, it should be lifted out with a knife (or better, with a sieve spoon), but the Blood of the Lord should not be poured out. - If a" (possibly poisonous) "spider falls into the chalice after the consecration, some think that it should be poured into running water or onto a fire; but I think that if the spider is lifted out with a knife, the Lord would still let his blood prosper for the people. - If a host, or several of them, fall to the ground after the consecration, they should be picked up again with all reverence and used nevertheless.) - If it happens, though rarely, that the consecrated sacrament remains in the mouth on the tongue of the sick, and their spirit goes out of them and they die before they bring it down: in such a case I have seen learned people's advice, and others who have done it, that it should be burned and has been burned". [Dedekennus' Thesaurus. Vol. I. Dp. 2. f. 249. f.] **) The administrator does well if he turns the chalice before each subsequent administration of the blessed wine, so that the next communicant does not have to touch the chalice at the same place where the first preceding one took it to his mouth. - Persons with a feeding defect of the lip or mouth are to be made to take communion privately until they are cured.

Note 10.

As groundless as it is when the Reformed compare the mere taking with

*It goes without saying that the preacher must take care that this does not happen through his fault, which would not only make him very contemptible, but also very sinful. Among other things, he must take care that the opening of the windows does not cause a wind that could easily blow away all the hosts from the paten.

**Luther writes: "Therefore, I will relate an example that recently happened in the city of Torgau, where one can still have both priest and chaplain as witnesses. There was also such a man, whose name I will not mention, who in six or seven years did not go to the sacrament under the cover of shame of Christian freedom and postponed and saved such until his illness and in the same also warped until the hour came. When he began to feel that his life was coming to an end, he called for the chaplain and asked for the sacrament. When the chaplain brought it and put it in his mouth, the soul went out and left the sacrament on its tongue in the open mouth, so that the chaplain had to take it. But when he was disgusted that he should take it, and asked me what he should do here, I ordered it to be burned in the fire". (Admonition to the Sacrament of the Body and Blood of the Lord. From the year 1530. X, 2713. f.)

(cf. Jn 19:30), and as little as a Lutheran preacher should therefore allow himself to be determined to depart from this form of consumption, which has become common in our church for good reasons, without necessity, what Seidel writes is nevertheless quite correct: "Nothing is taken away from the essence of the sacrament when the communicants take the bread and cup from the hand of the preacher and thus eat and drink. In the case of old preachers and those whose hands tremble by accident, it is advisable to do this rather than to be in constant fear of spilling the wine. (A. a. O. Th. 1. C. 8. § 9.) The same applies if, for example, the sick communicants can only assume such a bodily position that one cannot bring the cup to their mouths oneself without spilling something. (Cf. Luther's letter on this subject to Duke John Frederick of Saxony, when Carlstadt, with offense from the weak, had introduced it in Wittenberg that the blessed elements be taken with the hands, Tom. X, 2740 f.) In any case, the preacher must take care, since some communicants, especially when receiving the chalice, are clumsy, that each of them really gets some wine.

Note 11.

Concerning the order of the communicants and the order of distribution, Deyling writes first: "In the distribution of this sacrament, a sacristan should proceed most carefully with regard to the order, that he distribute not only first the men and then the women, but also first the blessed bread and then the wine, and each separately. The eighth of the general articles prescribes that 'first the men and bachelors, and then the virgins, and after them the women, shall properly dispose themselves for communion,' if it is not already customary otherwise." (L. c. § 32.) This is not only not completely indifferent because everything in the church should be done properly, but also so that all opportunity for rank disputes is avoided, which is nowhere more annoying than at the table of the Lord. Seidel makes the remark: "It is not indifferent if someone wanted to pass the cup first and then the bread, or did so by mistake. Such partaking of the Lord's Supper would have to be declared unholy, because the words of the donor have the force of a testament, which was sealed with his death." (A. a. O. I, 8, 9.) Dedekennus communicates a vote of the Marburg theologian Hyperius, according to which a preacher who had been guilty of this distortion of the administration of the Lord's Supper out of absent-mindedness should publicly repent for it and thus redeem the given offense. (Thesaur. Vol. I. P. 2. f. 257. sqq.) Luther also deems it proper that the communicants in a place be specially marked.

stand alone. He writes: "When communion is held, it is appropriate that those who want to go to the reverend sacrament stand together and in one place alone, since both altar and choir are built for this purpose. It is not that it is something in the sight of God to stand here or there, or that it does something for the faith, but it is necessary that the persons be publicly seen and recognized, both by those who receive the sacrament and by those who do not go, so that their lives may be seen, examined, and revealed all the more afterwards. For the taking of this sacrament in the congregation is a part of Christian confession, by which those who go confess before God, angels, and men that they are Christians. For this reason, it must be diligently observed that some do not steal the sacrament secretly, and later, mixed with other Christians, cannot be recognized whether they are living well or badly. Although I do not want to lay down a law here, but only to indicate that Christians who are free do and keep everything honestly and properly, 1 Cor. 14:40." ("Ways of keeping Christian mass, from the year 1523." X, 2766. f.)

Note 12.

Deyling remarks: "The sacred elements consecrated by the pastor can neither be kept nor sent to the absent, which was an evil custom of some in the old church. For the sacramental action consisting of consecration, distribution and reception of the elements must be whole and uninterrupted." (Instit. prud. past. III, 5,13.) Pruckner raises the question: "What is a church servant to do, if, for example, in the case of a developing conflagration, a hostile attack, etc.? He answers: "Those elements are to be consecrated anew and distributed to the communicants, for Christ has appointed that his body be distributed with the bread and his blood with the wine. Thus, if after receiving the bread in Holy Communion, someone would suddenly faint. Thus, if after receiving the bread in Holy Communion, someone suddenly faints and does not regain consciousness for many hours, the consecrated bread and wine must be given to him again. (Manuale mille qq. Cent. VI, q. 19. p. 274.)

Note 13.

Concerning the place of the celebration of the Lord's Supper, Deyling writes: "The place of the administration of the Holy Communion is ordinarily and generally the church and public assembly. The place of administration of Holy Communion is ordinarily and as a rule the church and public assembly, according to the example of the apostolic church, Acts 20, 7. 1 Cor. 11, 18-22.*). Therefore, from the earliest times it was called the 'Communion'. That is why the private communion (which originated from the corner and private masses of the

*) Dgl. Luther's letter of 3.1535. X, 2738. ff.

The practice of the sacrament (which seems to have originated with the popes and contradicts the foundation of Christ and the practice of the ancient Church, as well as the purpose of the sacrament) is rightly disapproved of and not easily permitted in the sacristy of the Church, much less in private homes. Excluded, however, are: Sick persons, prisoners, pregnant women and women close to childbirth, and where an obstacle unexpectedly arises and prevents a person from being present with the whole congregation at the holy meal "*) (A. a. O. 8 35.) - When a bachelor, who until then had belonged to the Reformed Church, wanted to convert to the Lutheran Church, but wanted to receive Holy Communion privately for the sake of his strictly Calvinist-minded mother, the Lutheran Church was not allowed to do so. In 1620, the theological faculty at Tübingen (Osiander, Thummius, Pregitzer) had expressed reservations about his receiving Holy Communion in private. (Dedekennus' Thesaur. Vol. I. P. Π. f. 259. f.)

Those who are not communicants but are nevertheless present at the service are to be admonished not to leave during the celebration of the Lord's Supper. Deyling writes: "In many churches the great abuse has become prevalent that almost only the communicants are present at the celebration and distribution, but the others leave immediately after the end of the sermon, as if the sacramental act did not concern them. The people are therefore to be informed of the importance of the matter under discussion, and reminded that the celebration of the Holy Eucharist is a major part of the sacrament. The people should therefore be informed of the importance of the matter under discussion and reminded that the celebration of the Eucharist is a major part of the divine service and is dedicated to the memory of the Passion. Those who do not receive the sacrament with their mouths should nevertheless take it with faith, enjoy the body and blood of Christ spiritually, praise God with hymns, and not leave the church until the service has ended and the thanksgiving and blessing of the people have taken place. (A. a. O. § 36.)

Incidentally, for those who, like some of the above, cannot wait for the whole communion service, a short extra communion service can be arranged in the church.

Note 14.

If something remains of the consecrated elements, the wine is to be drunk by the former communicants, by the overseers, the sexton, etc., for example, in the sacristy, **) but under no circumstances to be mixed again with unconsecrated wine or even to be used for ordinary purposes; at most, such wine may be used for communions of the sick, but without being mixed with anything else, but in this case it is not to be used.

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*) If, for example, a member of the congregation is forced to embark on a sea voyage without delay, but would like to strengthen himself in faith by partaking of the body and blood of the Lord before the perilous journey.

**In the old church, especially in Constantinople, it was the custom to fetch young schoolboys and let them eat the bread left over from the communion. Deyling, op. cit. § 31.

In this case, they are to be consecrated again. Leftover consecrated hosts, since they do not mix like wine, can be kept for the next communion, but must of course then be consecrated again. When in 1513 Simon Wolferinus, pastor in Eisleben, had mixed the remains of the consecrated with the unconsecrated, Luther wrote him two very serious letters of punishment, in which he even remarked: "Perhaps you want to be taken for a Zwinglian," so that it almost seems as if Luther had believed that the consecrated elements were still the body and blood of Christ, even outside the appointed use (cf. XX, 2008-2015.); but that this was only a joke, that Luther rather only punished that procedure so seriously because it gave an evil appearance and could cause trouble, this results from Luther's judgment in another case. When, in the following year, hosts were burned because a preacher had mixed and used consecrated with unconsecrated ones, Luther wrote to Amsdorf: "In fact, it would not have been necessary to burn them, since nothing is a sacrament apart from its actual use; just as baptismal water is not a baptism apart from its use. . (XXI, 1561.)

Seidel finally makes the not superfluous remark: "That the preacher should drink up the remaining wine, we consider questionable, because he can thereby place himself under suspicion, as if he was served with a drink, and he diligently took more wine than was necessary for the communicants. (A. a. O. § 10.)

Note 15.

In response to the question of what should be done by those who, after receiving absolution, are prevented from receiving Holy Communion for justifiable reasons, e.g. illness. In a nota to Deyling's institutions, the answer is: "Then he may go on the following Sunday without repeating confession. On the other hand, a person who has not gone to confession due to dissolute causes or disdain for the holy meal is to be admonished by the pastor, and if he has confessed his sins again, he is to be admitted. (A. a. O. § 11.)

(To be continued.) .

(Submitted by Dr. W. Sihler.)

Some remarks on some passages of the preface of the evang. Kirchenzeitung of Prof. Hengstenberg from 1867 under the heading: "Die lutherische Kirche und die Union.

It is now almost 10 years that the church magazine mentioned above exists and is edited by Prof. Hengstenberg. And God has given this worthy man much grace that he, together with his like-minded co-workers, has been a faithful witness for the glory of his Lord and

The Church has been the Savior and His Word. For against the so-called vulgar rationalism of the earlier and the speculative of the later decades, against the godless swindle of freedom, which in its coarser outbreaks dates from 1848, against the antichristian pantheism and materialism, against the destructive criticism of the Holy Scriptures, against the un-Christian Christologists of the newer times, he and his comrades in arms have been the first to take a stand. With his comrades-in-arms he manfully stepped onto the battlefield and won against these enemies with the sword of the spirit, the word of God. It is therefore all the more saddening that he has not penetrated on all sides to the right healthy evangelical knowledge, as this is rooted in the Holy Scriptures and in the confessions. This is why it is all the more saddening that he has not penetrated on all sides to the right, sound evangelical knowledge as it is rooted in Holy Scripture and attested in the confessional writings of the Lutheran Church. For even though he seems to have something more than mere historical reverence towards them, he is still far from the fact that their testimony of the far-reaching difference between the world and the kingdom of God, between the state and the church, furthermore of the nature of the church, of the merely human order of any church regiment, of the scriptural illegitimacy of a union between the right-believing church (now called Lutheran) and any unbelieving church, has taken root in his heart, binds his conscience, forms his knowledge and is therefore also represented in his journal.

On the contrary, the Lutheran reader is confronted here with a somewhat legal Old Testament point of view with regard to the church and its relationship to the state; and it gives the impression as if it were the normal thing for the writer that the Jewish theocracy would be grafted onto the states of the Christian era and that the secular princes as such would also be the divinely appointed heads and regents of the church of their country. But this is an unevangelical mixture of church and state and state and church, which in their basic principles are as different as heaven from earth and earth from heaven; for the church, as such, is never worldly and state, but a spiritual and heavenly kingdom, in which no one but Christ and his Word has to rule; The state, on the other hand, as such, is never Christian and ecclesiastical, but worldly and temporal, and has only to do with bodily and earthly things, to achieve what is useful and civilly salutary, to ward off the encroachments of the unjust by the fear of punishment, and to preserve external peace for the common welfare. For the state as such, it is quite accidental and immaterial to its existence whether its members are Christians or pagans; and viewed principally, the so-called Christian state is just as much a thing as the state church. But where both spheres of life come into contact with each other, this should not be such that the one devours the other or damages its essence and inhibits and paralyzes its own vital activity. Thus, for example, the church never wants to be, and can never be, anything else in the state than that the authorities and subjects, the governors and the governed, in their ruling attitude toward God and man and in their mutual conduct, should be in harmony with one another.

that they be subject to the Lord Christ and let themselves be governed by his word, and that in faith and love each one also wait for his civil profession. Again, the state, if it knows what it is and what it ought to be, has no other relationship to the church than to grant it its legal protection for its external existence. Other benefits and care, however, e.g. the donation of goods, the church receives not from the state as such, but from the personal goodwill of these or those heads or members of the state bodies. And if these are at the same time believing Christians, they will naturally, as such, but not as superiors or citizens of the state, also see to it that right-believing Christians are called and maintained as servants of the church.

Similarly, the confessional Lutheran and reader of the Evangelical Church Newspaper is confronted with the editor's lax and unclear position against the so-called ecclesiastical union, which is influenced by sympathy for the state church. True, he is not fanatically in favor of its forcible implementation in Prussia; and as a sincere Christian he disapproves and rejects the coercive measures, since in 1834 the pastors who remained faithful to their Lutheran church were regarded as rebellious subjects against the secular king and were prosecuted with dismissal, fines and imprisonment - a procedure that clearly shows the unnaturalness and deformity of the state church, in which the secular prince, as such, appears at the same time as the supreme church ruler. Nor does Prof. Hengstenberg have anything in common with those constantinopolitan court theologians who had the king's ear in 1834; for these did not refrain, whether out of their own delusion and fanaticism, or in order to make themselves agreeable to the flesh, from using the unionist inclination of the otherwise pious and God-fearing prince, which was probably also partly inherited from his ancestors, to vigorously set this so-called ecclesiastical union between the Lutheran and Reformed churches in motion.

However, as little as the worthy editor, according to his proven integrity, was and is afflicted with this human hustle and bustle, he is just as little an enemy of this union contrary to Scripture and persists in the strange self-deception that, in spite of the many counter doctrines of the Reformed Church, an ecclesiastical union between it and the Lutheran Church is possible, even desirable and salutary. As a result of the pietistic pathology of our time, he seems to lack a sharper understanding of the right nature of the church confession, which cannot unite with any false doctrine in any individual article of faith and salvific teaching or ignore it as irrelevant. Likewise, he does not recognize the actual nature of the confession of the Lutheran Church; for although the unchanged Augsburg Confession is, on the one hand, in its historical origin, the confession of a right-believing Particular Church recognizable in it and likewise historically originated (at that time, Evangelical Lutheran Church), it is also the confession of the Lutheran Church.

risch genannt): on the other hand, it is at the same time the confession of the One, Holy, Christian Church, because every single article of it is based on God's clear word, as it reads, and because it essentially testifies in God-guided development to nothing other than what was already decided germ-like in the individual articles of the apostolic symbolism; for it is similar to how, for example, the 53rd chapter of the prophet Isaiah was nothing other than an unfolding of the first Gospel preached to our fallen first parents by the Son of God. For example, the 53rd chapter of the prophet Isaiah was nothing else than an unfolding of the first gospel preached by the Son of God Gen. 3, 15. to our fallen first parents; indeed, all rich explanations and applications of the reconciling and redeeming death on the cross and the righteous and blessed resurrection of our Lord and Savior Jesus Christ, Son of God and Mary, which we find in the letters of the holy apostles, are essentially rooted in this. Apostles.

But if the Augsburg Confession has at the same time this ecumenical character, obliging all Christians to confess it, when it is known and rightly declared to them, then it is absolutely impossible that its confessors, whom it unites with and among themselves and binds to witness in heart and conscience, because it has flowed from the Holy Scriptures, rightly understood according to the analogy of faith, and is founded in them, can unite with such Christians and form a new so-called Uniate Church. It is absolutely impossible that its confessors, who are united with each other and among themselves in their hearts and consciences for the purpose of witnessing, can unite ecclesiastically with such Christians and form a new so-called united church, who contradict this confession even in a single article and, despite all opposition and rejection, stubbornly hold on to their opposing heresy.

That this is the case with all the various confessional writings of the Reformed Church, from the Heidelberg Catechism to the resolutions of the Synod of Dordrecht, is clear; and not in one, but in several very important articles of faith, as, for example in the doctrine of the person of Christ, of baptism, of the Lord's Supper (the election of grace is approved by the Heidelberg Catechism through silence), the Reformed Church, by incorporating reason as a partial source of knowledge, contradicts most decisively to this day; and it has not retracted or recanted the least of its rationalizing heresies and confessed the truth in the relevant article of the Augsburg Confession. Without a sincere, thorough preceding doctrinal union, however, e.g. that the German speaking Reformed Church publicly confessed every single article of the unchanged Augsburg Confession of 1530 and publicly condemned the counter doctrines in the Heidelberg Catechism as contrary to Scripture, no true ecclesiastical union is to be thought of.

Among those, however, who nevertheless speak out in favor of the human power of today's so-called ecclesiastical union, which is contrary to the Scriptures, two kinds of patrons and promoters are to be distinguished. The first are pathologically pietistic, emotional, workmanlike Christians who place life above doctrine and divine truth below human love. These do not like to be supported in all kinds of ways, and least of all in the noblest struggle for

They do not want to be the unity and purity of the evangelical doctrine in the struggling church, but would prefer to be in the triumphant church already now and to have a kind of foretaste of it at least in its imminent millennial kingdom. These are the followers of the church, which Prof. Hengstenberg's censuringly called "indiscriminate union," who speak more into the blue in favor of the union, and in their sentimental woe of love have not the slightest idea that this ecclesiastical union is not a praiseworthy work of the good and gracious will of God; Indeed, they would consider it a blasphemy against God if it were declared to be a demonic enchantment, a deception and a jugglery of Satan, similar, though in a lesser degree, to the papacy.

The other friends and patrons of this union, however, are those who do not appear to be hostile to the ecclesiastical confession or the unchanged Augsburg Confession, but give honor to divine truth in their testimony. But they are under the delusion that the agreement between it and the Reformed Confession in most articles of the Christian faith is so great that the difference in a few and (as they pretend) less important articles is not so considerable as not to enter into this ecclesiastical union. Rather, through it and in it, the old strife is forgotten, the bond of love is widened, and its power is mightily strengthened by the common work for the preservation and propagation of the church, for external and internal missions, and other works of faith. Once brotherly love is underway, there will be enough opportunity to come to a brotherly understanding about the differences that still exist in doctrine.

What can be said about these views? Nothing else than that these friends of the Union do not have a confessionally sharpened conscience and that they do not recognize the nature and character of the confession of the orthodox church. For as little as our skin bears the smallest slate and our eye the smallest speck, but expels it: just as little can this confession suffer the intrusion of even a single error in even one article of faith and would have to expel it immediately if it made this attempt, because precisely every article of the Christian faith rests on the clear words of the Holy Scriptures and is founded therein. Scripture and is founded therein, and its teaching is not of men, but of God. And since this connection between Scripture and confession is not observed by the unionists in every single article, they prove that they have no righteous fear of God and His word. Luther therefore rightly condemns love to the abyss of hell, which proves to be damaging to faith and doctrine and thus is contrary to the honor of God and His Word and is revealed as reprehensible humanity; for where there is no love of truth, there is also no truth of love. And a righteous Lutheran, that is, a righteous believer, is a righteous man.

A Christian, pastor or not, would rather give up life and limb than join the Reformed in this so-called ecclesiastical union of love.

After these introductory remarks may now follow the thoughts expressed in this year's preface of the Evangelische Kirchenzeitung by its editor, against which an honest Lutheran must necessarily protest. He writes thus:

"We wholeheartedly see something providential in the fact that Prussia has been following the Union tendency for three and a half centuries now; we know that not only bitter but also salutary fruits have come out of this tendency, that the Lutheran Church has been partly saved by it from the confessional ossification which, for example, has borne such sad fruit in Saxony and has opened the door to it and prepared a firm home for it. In Saxony, for example, it bore such sad fruit and opened the door to the onslaught of rationalism and prepared for it a firm dwelling place from which it still does not want to leave; (we) know that the fresher spirit that blows through the Prussian Church has its root precisely in this (in the Prussian Union tendency).

"We admit that it would be to misjudge the signs of the times and thus to argue against God, who changes the times, if one wanted to return to the position which in earlier times the Lutheran Church took against the Reformed Church; (we) recognize that the emergence of the most extreme contrasts against the truth gives us a yardstick for judging confessional differences in general and especially the difference from the Reformed Church, which is actually the sister church of the Lutheran Church, that is essentially different from the former. We recognize that it is appropriate to give expression to the emphasis on commonality, to which the Lord of the Church Himself invites us through the signs of the times, also in the regiment of the Church.

"It does not remain hidden from us that it is in the legitimate interest of the state that the churches in Prussia, resting on the foundation of the Reformation, present themselves also outwardly as one unit. We do not deny that it is an abnormality if the King of Prussia, without such a substructure, forms the head of the church regiment even for the Lutheran Church."

As far as the first paragraph of the thoughts of the editor of the Evangelische Kirchenzeitung is concerned, the following must be said against it:

First, with regard to the "union tendency" of the former Brandenburg electors and the later Prussian kings for three and a half centuries, namely since the defection of Elector John Sigismund from the Lutheran to the Reformed Church in 1613, "the providential," namely God's providence in it, cannot be denied; for what historical event, large or small, could escape it? The question is, however, whether this effort for union, which was indeed foreseen by God, was also caused by the good, gracious will of God.

had worked in those princes? We say no to this, for this will is always and everywhere, as God's Word repeatedly testifies, most decisively opposed to the union of truth and error.

Where did this "union tendency" come from? Certainly from the flesh of the union-addicted princes. But this could take many forms. For example, it could be the unevangelical delusion that the secular sovereign as such was at the same time also the supreme ruler of the church and that his Lutheran subjects were bound in conscience to enter into the ecclesiastical union offered by him. It could also be a morbid pietism, in the opinion that in this way the old strife would be put down as quickly and as best as possible and the desired peace between the two churches would be brought about. There could also be a pedantic inclination and a specific fondness to see the children of the country like soldiers in the same ecclesiastical uniform and to hold a cheerful army review over them. There could be, especially in the older Brandenburg princes, an aversion to the sometimes personal and carnal way of fighting of some Lutheran orthodox theologians in the 17th century, who left the great polemics of Luther and the older Lutheran theologians, did not carry them out so thoroughly from the central standpoint of the Lutheran doctrine of justification. Sometimes there could even be a fanaticism for the rationalistic and spiritualistic heresies of the Reformed Church, to which the union was supposed to be a bridge for the Lutheran subjects; for, as history and experience show, those who fall away from the truth to error are much more eager to spread it than many of the orthodox for the preservation of the truth. In any case, however, this praised "union tendency" stemmed from a conscience that was badly informed about the nature of the Lutheran confession and did not recognize the counter-teachings of the Reformed Church as false doctrines contrary to Scripture against the confession of the orthodox, i.e. Lutheran, church and therefore also regarded ecclesiastical union as beneficial and salutary.

But what was and is the providence of God in this? Hardly anything that contradicts his word, which commands the orthodox to fight for the faith that is given to the saints once and for all, and to depart from those who cause division and trouble beside and against the doctrine they have learned. And this divine control of the union swindle has also been historically justified; for although many nominal Lutherans, especially in this century, have allowed themselves to be deceived into letting the gauze bag of this union be thrown over their heads, the righteous, sincere Lutherans have become all the more attentive and careful to research their ecclesiastical confessions. And the salutary fruit of this was and is that they became more and more thoroughly convinced of the scriptural soundness of the same in every single article of the faith, and more and more aware that the

The Protestant Church Journal, etc., states that the confession of their church is also that of the One Holy Christian Church and that all counter doctrines of the Reformed Church are false doctrines contrary to Scripture and reprehensible. And their testimony against the union carried out in Prussia and elsewhere in the regional churches, as a scripturally contrary thing, has not been in vain, since the enthusiasts of the union have become rather quiet, the heat has cooled down, and the mighty stream seems to have run into the sand. This is "the providential fact that Prussia has been pursuing the Union tendency for three and a half centuries now."

But the writer of that article also says "that from this tendency also the salutary fruits have come forth, that the Lutheran church has been saved from the confessional ossification, which, for example which, for example, has borne such sad fruit in Saxony and has opened the door to the "breaking in" rationalism and prepared for it a firm dwelling place, from which it still does not want to leave; (we) know that the fresher spirit that blows through the Prussian church has its root in part in this very thing (namely, in the Union tendency)."

To this now the following would have to be replied: First, I would be very eager to see the historical proof that and how the union tendency of the Prussian princes saved the Lutheran Church from confessional ossification. For since he places this so-called ossification historically before the onset of rationalism, that union tendency should have already yielded this "salutary" fruit for the Lutheran church in the previous century. But where is the historical evidence? If he had mentioned Pietism by name, then, according to the modern point of view, something could be made out of it rather than out of this sovereign, supreme episcopal union tendency. And yet it would be unfair to accuse the fathers of Pietism of an actual union tendency, such as the Brandenburg electors and later the Prussian kings cherished and cultivated. It is true that, partly in their disputes with the Orthodox, partly in their edifying writings, they did not give due prominence to the power and glory of the ecclesiastical confession and did not maintain the connection which it has with good works and Christian virtues, in short, with the godliness of Christian life and conduct. Indeed, their disciples and students increasingly severed this connection, morbidly elevated the godliness of life above the unity and purity of doctrine and confession, and fell into vain legalistic workmanship, damaging the evangelical doctrine of justification partly in itself and partly in its connection with sanctification. Among these later Pietists, however, out of confessional indifference, there was also a friendship with union ideas; the earlier ones, however, were far from being professional unionists, but sincerely devoted to their Lutheran church and its confession.

On the other hand, it would be difficult to provide historical proof for the assertion that the alleged 'confessional ossification' has opened the door to the incursion of rationalism. For which orthodoxist, in the author's view, no matter how ossified in form and in conformity with the school, would ever have put forward propositions that promoted the denial of the divinity of Christ and the elevation of reason above the Holy Scriptures? What is the essence of rationalism? Even the driest confessional dogmatist will always use reason only as a formal means of knowing the truth revealed in Scripture. Even the driest confessional dogmatist will always regard reason only as a formal means of knowing the truth revealed in Scripture for salvation, but never as a source of knowledge from which he draws the knowledge of God according to his nature and will. Incidentally, an orthodox skeleton from the 17th century certainly has more real value and content than all kinds of books full of pietistic dissolution and blurriness, with which we are now abundantly provided, not to mention the unconfessional caricatures of the "falsely famous art". -

It is certainly more historically verifiable to find the points of contact for the emergence of rationalism in the offshoots of pro-Union pietism, which had degenerated completely into legalistic workmanship, than in so-called "confessional ossification."

Thirdly, the author of the preface does not want to provide historical evidence for his assertion that "the fresher spirit that pervades the Prussian church has its roots in that very lack of tendency.

The matter is rather as follows. Under the rule of rationalism in the pulpit and on the lectern, as well as in theological and other writings, the Word of God was of course precious and rare in the country. Nevertheless, the Lord had his faithful witnesses who confessed their Lord Christ orally and in writing in the midst of the evil, adulterous kind, the children of unbelief. They cried and groaned to God that He would give a merciful rain again and refresh the dry land, and that instead of the ravens' hoarse cawing, the turtledove would be heard again in the land. And behold, the Lord heard their pleading and sighing; for for about five decades now, on more and more preaching and teaching stands, the crucified and risen Christ has been strongly testified to as having passed away for our sins and having been raised for our righteousness. And this same testimony poured out as a stream in all kinds of writings of scientific, historical or edifying content.

From the time of this gracious visitation of God through His dear Gospel and the revival of the church brought about by it, comes the fresh spirit that not only in Prussia, but also in all German lands, has become a reality.

where only the Gospel, the preaching of Christ, breathed on the bones of the dead with his spirit and made them alive again. How could the unionist desires of the Prussian princes have produced this powerful revival and movement of spirits in the interest of the Christian faith? But since the newly awakening church had only the common enemy, rationalism, unbelief, to fight at first, it can be explained from this that first the confessional moment temporarily receded and Lutherans and Reformed took up arms together to fight the same enemy. And again, it is no less understandable that from this a certain connection developed between the two, to do these and those works of faith and labor of love, such as external and internal missions, together. This also gave the Prussian princes' efforts toward union a new and desirable impetus to realize itself more powerfully outwardly; and in this way, through secular command of power, the deformity contrary to Scripture came into being, namely the so-called Uniate or Protestant regional church in Prussia, which, against all law, and as a thieving and ravenous monster, devoured the outward goods of the Lutheran church and violently put the rightful owners out of possession, without any pressure in the stomach, i.e. unrest in the conscience. i.e., uneasiness in the conscience.

But we have already shown above how precisely this linkage, which is contrary to Scripture, and this human work, this jugglery of the devil, according to God's gracious providence and government, served to reawaken the spirit and the power of the confession in the Lutheran church and to expose this union as an impotent, hollow, false deception and dazzling work through its testimony.

By the way, it should be looked at a little more closely, of what nature the allegedly "fresher spirit" is, which "permeates the Prussian church. For if it is connected, as is only fair, with a just shudder before the supposed "confessional ossification," then the healthy Christian and ecclesiastical zest for life will hardly flow from this spirit. Rather, its products in writing and speech will bear the morbid pietistic-unionist stamp, will not be carried by the power of the orthodox Lutheran confession, will not be permeated and rooted by its power and especially by the pure evangelical doctrine of justification. Rather, one will find in them an exaggeration of emotional views from isolated impressions of the divine word in verbose and scribbly prolixity. And they are, for example, in sermons preached and subsequently printed, far from putting the power and majesty of the Word of God in Law and Gospel in the foreground and pressing it with proof of the Spirit and power into the heart and conscience, in order to work in this way the right repentance toward God and the true healthy faith in our Lord Jesus Christ in the salvable hearers and readers. Instead of this, however, one is often content to

Instead of sharply attacking the root of these sins, the original sinfulness of nature, with the demand and the curse of the divine law, breaking rock-hard hearts with this hammer of God and pronouncing the sentence of eternal damnation not only on Barabbas, but also on St. Peter and Paul, as they were by nature. Similarly, there is much lacking in such sermons that the invigorating divine power of the Gospel and the redemption of the crucified and risen Christ, which is testified to in it even for all deniers and scoffers, would come powerfully to the soul of the listener or reader, and at the same time this acquisition of salvation would be sharply separated and clearly kept apart from the appropriation of it through faith in Christ. Rather, the two are confused, and the uninformed listener or reader is not made clear how faith relates to the gospel; and very easily, because of this way of preaching, he falls into the misconception that faith is a contributing factor to the product of salvation and that he is only actually saved when he believes. He is thus deprived of the comforting truth that the redemption of all sinners through the crucified and risen Christ is already actually accomplished and that the forgiveness of sins is offered and presented to all in the gospel, so that all may believe, i.e. accept it and be comforted by it. This faith is worked by the Holy Spirit through the gospel.

The author of the preface continues thus: "We confess that it would be to misjudge the signs of the times and thus to argue against God, who changes the times, if one wanted to bring back the position which in former times the Lutheran Church took against the Reformed Church; (we) recognize that the emergence of the most extreme contrasts against the truth gives us a yardstick for judging the confessional differences and especially the difference from the Reformed Church, which is actually the sister church of the Lutheran Church, which is essentially different from the former."

If one compares these words with the earlier ones, it is quite evident from them that the writer is getting into a certain unionist fanaticism. First, he calls it "fighting against God," if the Lutheran church of the present time would take it upon itself to fight the Reformed church just as it did in the past. But how? Has the reformed church in recent times, even in Germany, abandoned and publicly recanted its rationalistic and spiritualistic heresies, which were mentioned above? As is known, this has not happened. Or are they nowadays no longer heresies contrary to Scripture, but opinions with equal rights or insignificant differences in these and those articles of Christian doctrine, which, however, in view of the preponderance of what is common in the confession, do not justify a further separation and fight? Thus speak

and write, of course, all who have the colored unionist glasses on their noses and all kinds of unionist fantasies in their hearts and heads. But before God and according to the judgment of his word the matter is quite different. St. Paul writes not only in regard to life 1 Cor. 5, 6, but also in regard to doctrine Gal. 5, 6: "A little leaven leaveneth the whole lump. The Reformed Church, however, has in each of its special confessions - for, as is well known, it does not have, like the Lutheran, a common confession for all its spatially scattered parts - not only a little, but quite a lot and strong leaven, not only one, but several decidedly false doctrines, namely, doctrines contrary to Scripture and contrary to the faith of the one holy Christian Church, and there, according to this word of the apostle, it cannot be otherwise than that these penetrate and corrupt all the individual parts of its doctrinal concept. And accordingly every confession of the reformed church in any country is a testimony of the corrupt church, but not of the orthodox church; for the confession and doctrine of the latter must be absolutely true and pure in all the individual articles of faith, and well founded in the bright, clear, simple words of Scripture, as they read - not as the reason of the natural man, contrary to the obedience of Scripture, imposes its meaning upon them. And because this connection between the teaching of Scripture and the church concerns the glory of God, who has revealed Himself according to His nature and will in His words, and accordingly also the salvation of men in the closest and most immediate way, Luther rightly fights first and last, everywhere and always, for the unity and purity of the teaching, which is precisely the spiritual sun that alone enlightens the church and suffers no stain or darkness anywhere and anyhow. If we Lutherans of our present time want to be equal sons of this spiritual father of ours and righteous children of the Reformation Church, and not bastards, we cannot help but fight the same good fight of faith against the same false doctrines of the Reformed Church. And this does not mean "against" but for the Lord, that is, fighting for the honor and teaching of His pure Word. And just in this is at the same time the true love for the unbelievers, in order to bring them, as many of them as can be healed, from error to the knowledge of the truth. Unionism, however, which took its stronger start from that general pietistic-sick sentimentalism thought of above and retroactively strengthens it again, is decidedly hostile to this struggle; namely, because it has no unfeigned reverence for God's Word, which after all reveals only one truth in all articles of the Christian faith; because, furthermore, it does not recognize and does not want to recognize the inviolable nature of the confession of the orthodox church rooted in this truth, and finally, because it is caught up in a false love of peace.

However, if the conduct of unionism is one of the "signs of the

time," they are signs of a morbidly sick time, very dissimilar to that of the 16th century, since especially through Luther's ministry such an abundance of evangelical light, as never before since the time of the apostles, illuminated the darkened church and the love of the Gospel powerfully called the good fighters of JESUS CHRIST to a decisive fight against all unevangelical false teachings contrary to the Scriptures.

How blinded and trapped the author of the preface is by this unionist delusion, he proves especially in the fundamentally false assertion, "that the Reformed Church is actually the sister church of the Lutheran Church. An erroneous church is thus supposed to be the sister church of the orthodox one. What lack of reverence for God's Word, what gross ignorance of the nature of divine truth and of the opposing human error, what a dulled conscience about the nature and character of the orthodox ecclesiastical confession, what wretched humanity and carnal servility would not have to prevail in the hearts of such Lutherans who would give credence to this fundamentally false assertion. Sisterhood can, in the nature of things, only take place between orthodox particular churches, no matter how different they may be in language, secular home, ceremonies, constitution and human orders. A sisterhood, however, can never exist between the orthodox church and an irreligious one, even if, according to their outward nature, they belonged to the same people, spoke the same language, lived in the same state and had the same authorities in their members as secular subjects. As long as the Reformed Church continues to hold on to, teach and propagate its highly dangerous and soul-destroying heresies and resolutely rejects the doctrinal union with the Lutheran Church, even blaspheming it as partly papist, there can of course be no question of sisterhood. Rather, it is and remains the task of the Lutheran Church, and a serious matter of conscience for it, to consider the Reformed Church, insofar as it continues to proclaim its false, unevangelical teachings, as an enemy and to attack it with the sword of the Spirit, the Word of God, forever.

(To be continued.)

Ecclesiastical Contemporary History.

I. America.

Not new, but vindictive measures of the General Synodists. Under the heading, "Alleghany Synod," we read in the Observer of March 29, as follows: "An extra session of this body has just been held. When this synod was formed, it embraced the whole territory between the Alleghantes and west of the same. The western part was ceded to the Pittsburgh Synod when it was formed. Since the Pittsburgh Synod dissolved its connection with the General Synod and thus also took up a hostile position against the Alleghany Synod belonging to the latter, it forfeited its claim to the undisputed possession of that territory. Therefore, the Alleghany Synod considered it its duty to relinquish to the Pittsburgh Synod the legal title to that territory.

It has therefore extended its borders over the same territory again and invites the congregations and pastors who remain loyal to the General Synod to withdraw from their present unnatural, disturbing and harmful connection. Accordingly, it has again extended its boundaries over the same, and invites the congregations and pastors remaining faithful to the General Synod to withdraw from their present unnatural, disturbing, and injurious connection with the Pittsburgh Synod, to reunite with the Alleghany Synod, and thus maintain their old blessed connection with the General Synod." - The pertinent resolutions of the Synod read, "Resolved, That this Synod, the Piltsburgh Synod having separated from the General Synod, does hereby resume its old limits as the same existed before the formation of the Pittsburgh Synod. Resolved, That a congregation be established in Pittsburgh in the interest of the General Synod, and that Pastors C. L. Ehrenfeld, S. A. Holman, and R. A. Fink be appointed to execute this resolution." -

The "Evangelical Lutheran" on Confirmation and Confirmation Instruction. In its number of March 7, the aforementioned paper speaks of this in the following correct manner: "We can only express our admiration for the ancient and venerable custom of our church to instruct its children in religious matters in such a way and to prepare them to take such an important step as that of full membership in the church with understanding. It is a misfortune for the American branch of our church that this custom has for the most part fallen away, and hence it is that our people have so little knowledge even of the salient features of Lutheranism."

The same sheet about a union of all the synods of the South. In the number of 2l. If unity of faith is the true basis of ecclesiastical union in general, it is even more so in the case of the Lutheran Church. Its characteristic feature is its doctrine alone. If this is abandoned, nothing remains for it. Other churches, apart from their faith, may have strong ties in their customs that hold them together, and may therefore permit greater breadth in doctrine. But it has no such bonds, no such strikingly peculiar constitution, no such venerable usage that has become so sacred among us as to hold it together. It has nothing to be proud of but the truthfulness of its confession, nothing to secure the love of its members but the purity of its faith. But this is enough to maintain her unity. Thus she can maintain her unchanged nature in the greatest diversity of forms of her regiment and worship. It may have, according to circumstances, an episcopal or a congregational constitution, it may be liturgical or not, according to its situation, and yet it remains one and the same, because its faith is one. We rejoice that it is so, that it has so far preserved its purity as to bind itself only in that in which it has bound God, and to leave itself free in that in which it has left God free; that it has not forgotten the purpose of its foundation to the degree of making the things of human arrangement as much valid as those which its great Head Himself has arranged. To come to ourselves: to what can we unite in the South? To the great confession of our church alone. The old school holds every doctrine of this venerable confession so sacred, not because it was made by the Reformers, but because they firmly believe that every doctrine is founded on God's Word. They do not attach undue importance to it. The confession of our church has always been its great palladium, and adherence to it determines its existence. If it separates from it, it ceases to be the Lutheran Church. We do not hold to the confession in a sinful way. We do not attach the same authority to it as we did to the word of God when we were falsely accused. We never refer to it to establish a truth, but always to the Scriptures. Who has ever heard of an intelligent old Lutheran referring to the same for any other purpose than "to show what doctrines his church holds to be doctrines of Scripture? We do not believe that its authors were free from error. We admit that they may have erred. But we have never been shown by the infallible guide that they departed from it in writing this confession. Convince us that it is scriptural.

is contrary, and each of us will reject it. In this view of it, that we hold its teachings to be the teachings of the Bible, we are willing to sacrifice any custom that anyone can reasonably ask us to abandon, but we can never abandon any truth of our noble old creed. This is not an individual opinion. The reminders and prescriptions given to our plenipotentiary by the Synod prove that this is their own position. A "leading voice" of another synod writes to us that "we cannot give up a single point of this confession, not a jot on which to give up. Only on an unconditional acceptance of the Unaltered Augsburg Confession can we ever unite." -

State and church are still separated here, thank God, but quite a few of our new politicians do not show a bad desire to put an end to this state of affairs. The "Truth Friend" of April 3 provides new evidence of this. Recently, in Cincinnati, two trustees of the public schools appeared in the boys' school belonging to St. Francis Parish there and, in their official capacity as school councilors, inspected the various classes of the same; although they are not yet authorized to do so by law, what they are guilty of from a certain side can be seen only too clearly from this. W.

The „American Lutheran" in its March 28 number addresses the ver

We are convinced that one of our preachers "had" a congregation, two thirds of whose members were originally Roman, because they found several Roman ceremonies and doctrines in our church, which made our church native to them. We can, however, assure the "American Lutheran" that also in our new congregations of

The first thing we have to learn is that there is usually nothing to be seen in our so-called old Lutheran ceremonies, and that the designated congregation belongs to this class. As a rule, it costs us a lot of instruction before the congregations we come across, ignorant and neglected as they are, come to some understanding about their Christian freedom. But as far as doctrines are concerned, only the crass ignorance of an "*American* Lutheran" can claim that the tokenistic Luthe

The same paper claims that Otel was originally a member of the Missouri Synod, which is a gross untruth for a revivalist who wants to be. - If, by the way, the same paper claims that the buffoon Oertel was originally a member of the Missouri Synod, this is a gross untruth of which a revivalist who wants to be should be ashamed, since he knows quite well that such a one became a Jesuit buffoon for the sake of his belly long before the Missouri Synod came into being. W.

The Lutheran Observer. The desperate situation in which this organ of the old pseudo-general synod now finds itself is clearly evident from the way in which it defends its cause and attacks its far superior counterpart. Instead of attempting to expose the errors from God's Word allegedly found in the symbols and thus to prove the faithful adherence to the symbols in its reprehensibility, it continues to interpret the expositions made from our side on individual members of the new General Synod to suspect the good ground on which the new General Synod has placed itself. As if the goal were a false one, as long as it has not yet been fully achieved. The Observer should know that, in spite of our attacks on certain members of the new General Synod, we have the highest respect for and the deepest love for those noble men who have renounced the hypocrisy of the old pseudo-General Synod, which dares to blaspheme fidelity to the Lutheran confession and nevertheless call itself Lutheran and eat the bread of our Church. The Observer, in its number of April 12, rejoices in the fact that in Germany no unity has been established on the basis of symbols for a century and that one therefore now casts one's hopeful gaze on America, and concludes from this that there is nothing with "symbolism". With the same logic, one could point to the whole torn Christianity as a "failure" and conclude that there is obviously nothing with Christianity.

In one respect, by the way, we can only rejoice over the incomprehensible polemics of the representatives of the old pseudo-general synod. -Their success can be no other than that the new General Synod builds itself more and more decisively on the good foundation it has laid. Although we cannot sacrifice what the Lord has given us in the way of unity in doctrine in order to form a church-regimental body with it, our attacks against individual members of it are not those of opponents who oppose it, but of its friends and intercessors who bless it dearly and who do not wish to disturb its work, but rather to promote it in every way in its small part. W.

The "**Lutheran and Missionary**" on revivals. In its number of March 14, under the heading: "A sample revival and a sample report of a revival", the aforementioned paper speaks in the following healthy, sober manner: "We do not believe that Christian congregations and individual Christians are at all times equally full of religious life. Yes, the spiritual life of whole nations and of a whole race may be rekindled, and such a transformation, whether it be in one individual or in millions, may be called a revival. Since such a work of providence and grace is a great blessing, it is quite fitting that an account of it be given in the proper manner. If it is certain that a revival is a true one, we are very pleased if a true report of it is given in the right way, at the right time, in the right place, and by the right person. That this is quite fitting does not need extensive proof. The New Testament gives us an example both of a true revival and of the best way to report it. We mean the report of the revival worked by the Holy Spirit at Pentecost. We mean the report of the revival worked by the Holy Spirit at Pentecost. The description of its character and success is from the Holy Spirit, not from a human being. The description of its character and success is made by the Holy Spirit, not by a man, not by Peter, who was the preacher, but by Lucas. It is less precise in giving the number than many recent accounts, saying only that there were 'about three thousand souls', and was made 36 years after the event itself. This time of revival occurred in broad daylight, while no false revival to our knowledge has ever been able to take place through services held exclusively during the day." This is a fact that must be taken to heart in the psychological evaluation of such revivals. The revival at Pentecost was the work of the Holy Spirit. The revival at Pentecost was the work of the Holy Spirit, not through prolonged meetings, but through a single sermon. It took place at a church festival, and there was neither a fearful pew nor a fearful altar. The preacher did not go in turn to a number of people and did not turn from one to the other after a short confused conversation. The sermon was sharp, it went through their hearts; but this sharpness was that of divine truth, brought near by the Spirit of God, whose sword is the Word. It was a revival in which the pure Word was connected with the sacraments; a revival in which people repented and were baptized and broke bread in Holy Communion. Communion. It was a revival followed by constancy in doctrine and fellowship, by the slaying of the spirit of covetousness, by faithful attendance at the services in the temple and faithful gathering back and forth in the homes, as the Lord daily added to the church those who were being saved. Let such blessed times be reported, and we will rejoice in God with all our hearts. Let such reports be presented to the synods or otherwise have their credibility tested in a competent manner, and if they are reliably found, let them go forth on wings of light to rejoice all God's people. Of such revivals and such reports of revivals we cannot have too much. But there are other excitements, sometimes called revivals, and reports of the same, against which we are quite differently disposed. We reject all self-deifying reports, which only pass quickly into the journals; reports, written by the pastor himself, or by a weak, gushing friend, where all is excitement, exaggerated, egotistical, unreliable reports. These reports enumerate for us how many have been converted, and often how many are likely to be converted; but they are never followed by the sad supplement that gives us

would often say that this beautiful phantom has disappeared, leaving behind it only a few coals of enthusiasm glowing in the ashes of a barren formalism. The saddest, most degenerate churches we have ever seen are those that have been destroyed by false revivals, revivals by the word of men, by human means, human powers, and not by the Word of God. Broken churches may be warmed up again, but false revivals eat away at them like a cancer; they are the leprosy of the church, beginning with the deceptive redness on the surface, which the ignorant greets as a sign of health, but which finally turns into leprosy. A fallow field can be plowed up and made arable, but false revivals suck the soil. Where they sow, some seeds may sprout quickly because they do not have deep soil; but they wither because they have no root. At last, the soil becomes like the path. To sow where they have done their evil work is almost to sow on the rock. We are warm friends of true revival, of raising sinners from the death of sin, of encouraging the saints to earnestness, of preaching the Word, whether in season or out of season, whether from Sunday to Sunday or - if it so pleases God - from day to day, as Luther did on his return from the Wartburg, whether night by night, week by week, month by month, even year by year; Warm friends of the trouble with the consciences of individuals, of fervent prayer at home and in the congregation. If one means such a revival, we are for it with heart and soul. To promote and defend such revivals is a great part of the work of all serious Christians. But the false revival follows the true one, takes its name, imitates its movements, dresses as much as possible in its suit, imitates its voice, yet always retains enough of its own essence to peep out from all disguises and show the serious examiner what it is. False revivals take convulsions for healthy movement. They drive uninstructed, untried men, women, girls, boys, by a tremendous excitement or by the imagination of such, to a hasty step which they should have seriously considered beforehand. They mistake compassionate dejection for evangelical repentance, and nervous excitement for living faith. They cultivate a justification by storm of feeling and sudden impression. The doctrines of such revivals, whatever they may be in theory, are in fact those of a common Pelagianism. Their customs are, or tend to be, those of insane fanaticism. Their fruits rot before they ripen. False revivals are the most effective preparations for a certain end, namely that of an empty formalism. They set the church on fire; time extinguishes the fire; now formalism comes in like a hard frost; so there stand ruins of a burnt-out house, covered with icicles. We have no pleasure in such revivals. For the love of true, genuine revivals, we must abhor such false hollow things. Call them what you will, attach to them whatever merits you like: we will oppose them to the last breath." Good boy!

The temperance model state of Maine has a strong temperance policy, but seems to set bad examples. According to the testimony of a school teacher in Portland, Maine, he recently felt compelled to send boys out of school who were drunk and hiding liquor bottles under their desks.

Masquerade balls. The "Evangelist" says: "English church papers are very surprised that masquerades have been so rampant for some time. We are not surprised, for we see in many churches a criminal tendency to picnics, parties, fairs, and the like. He who says A must also say B."

A Jewish Rabbi on a "Christian" Känzel. The following advertisement appeared in the English papers of Cincinnati: "First Congregational Society. Services in Hopkins' new music hall, etc. During the temporary absence of the pastor, Rev. Thomas Vickers, the sermon will be preached on March 3 by Rev. Max Lilienthal. The public is invited to attend. Seats available." This news excited

The first time that a Christian pulpit was used by a Jewish rabbi on a Christian Sunday, the event naturally caused a great, great stir. The learned doctor announced as his text the 13th verse of the 14th chapter of the second book of Moses; "And Moses said, Fear not, stand fast, and behold the great deeds of the LORD" and so on. He first spoke about the propriety and necessity of separating the church from the state - a free church, a free state in every country. Religion was right - theology to a large extent wrong. The toleration of a free will in one church against the other is necessary; a church which proceeds from the principle of exclusiveness and closure is an insult and anomaly in our age. It had taken thirty years to become tolerant, to found another church, to obtain consent to tolerate another religion, and then it had been done merely out of necessity. Peace was declared, and this toleration lasted two hundred years, but the hatred remained; the sword remained in the scabbard, but the people who carried it remained under arms. Then Frederick the Great, walking with Voltaire, declared that everyone should be blessed according to his own façon. But he pronounced this as a philosophical opinion and not as a law. Joseph the Second of Austria called tolerance the fundamental law of his kingdom. This was the first bud of religious freedom. No wonder that the Pope hurried from Rome to Vienna to protest against it. But he received a splendid snuffbox set with diamonds, and "the law remained." Then came the French Revolution, which threw all religion overboard until even Paine said they had gone too far. It was here on this virgin soil that religious toleration and freedom first took deep root. The American fathers, in their great wisdom and goodness, separated the church from the state, and today Independent Hall is the New Jerusalem and a New Mecca, bearing witness to mutual love - a worldwide, cosmopolitan love. And this was no mere shining meteor, but a planet of healthy substantial substance. In this age we could see how men like Strauss, Renan and Colenso could advocate and fully approve the good understanding between one church and the other. Our highest principle should be that the good of each faith should share in the future happiness. But this tolerance was only passive. Every church demanded the active principle of love; if they professed love and practiced hatred, it was blasphemy against God. The word of the prophet: "Have we not all one God?" should not be a dead letter, should not refer to the members of a particular church, but to the whole human race. Why did the state separate itself from the church? Why is this emancipation the aim and purpose of the agitation of modern times? Where it was taught, "Save yourselves by works, and not by faith and ceremonies alone," there arose Mecca and Jerusalem and Sinai, where all men could worship God." (The Truth Friend.)

The "Luth. Kirchenzeitung" makes the following remark about this: "The Jews and the Unitarians are, however, not very foreign to each other in doctrine, for they despise the Lord Jesus by not recognizing him as the Son of God and as the second person in the Godhead. Therefore it does not surprise us at all to hear that recently in Cincinnati the Jewish Rabbi Dr. Lilienthal preached on a Sunday for the Unitarian congregation there, in the absence of their preacher. This Union is a much more natural one than some others."

Young America. Four school boys in Harrison Co, Ind, were beating each other. The teacher, Miss Hiestand, intervened to separate the boys, but was knocked down with a smack. Then the boys pulled revolvers out of their pockets and shot at each other, but without hitting. (Cath. Church citation)

Two extremes. How much we owe to thank God for the pure doctrine of the difference between the spiritual and the temporal regiment, we are reminded again of the following confusion, which we take from the "Episcopalian" of March 2: "The same post,

which brings us the 'Call to the Voting Citizens of the United States, and to All Who Love Their Country', also brings us a copy of a little pamphlet entitled: 'May a Christian be a Politician? The purpose of the appeal is to revive a recent proposal in Congress that the Constitution of the United States be so amended as to recognize Almighty God as the source of all rule and authority in civil government, the Lord Jesus Christ as the governor of nations, and his revealed will as the supreme authority to form a Christian government." Seven different points are touched upon, which should move every Christian citizen to support the Amendment, so that the above words would be incorporated into the Constitution of the country. The ..... course of reasoning is briefly as follows: All human authorities are ordained of God, - Christians are subjects of them, and therefore bound to obey them, - the Lord Jesus Christ is the governor of nations, - ergo Christians should endeavor to secure a public recognition of his authority in the instruments of government, and a practical compliance with his will in the administration of political affairs. - The pamphlet takes the opposite stand, asserting that Satan is the god of this world and the governor of nations, - that the kingdoms of this world are his own and delivered into his hands, - that true Christians are subjects of Christ and citizens of his kingdom, that the kingdom of Christ and the worldly powers are currently fighting each other, and that the only end of this fight between Christ's kingdom and Satan's kingdom, between the Lord Jesus and the tyrant, is that the latter will be broken in pieces. The kingdoms of this world will never be reformed, Christianized, civilized or transformed into divine powers, but will be found ungodly and corrupt, and when Christ will set up his kingdom, it will be destroyed. (Is therefore Christ's kingdom not yet established?) Further, the relation of the spiritual successors of Christ's redeemed people to the earthly regiments is that of pilgrims and strangers, called out of the government under which they live, distinct and separate from it, and free from obligation to it; and while, like sojourners in a foreign land, they submit to the laws, they should never participate in the legislation of a government."

X.

National Recognition of God. Under this heading the Evangelist of March 14 reports: "A convention was held in Philadelphia last Tuesday and Wednesday for the purpose of publicly recognizing the government and providence of God in the national constitution. Mr. Strong, a Justice of the Supreme Court of Pennsylvania, a Christian jurist, whose personal as well as official merit has won him universal esteem, presided. Judge Agnew of the same court also took an active part in the proceedings. The work of the convention consisted chiefly in the free discussion and adoption of a series of resolutions which the Rev. Joseph T. Cooper, as chairman of the committee concerned, had passed.-The first resolution declares that civil government is an ordinance of God, the governor of the universe, and that therefore those who hold magisterial offices are his servants. - The second declares, in conclusion, that Jehovah is the original source of all civil authority, and therefore obedience to him is the highest duty. - The third asserts that every declaration of the divine will in regard to the principles which men as members of civil society are to control, necessarily has the force of law. - The fourth asserts that a people, such as that of the United States, instructed by a written revelation of that will, is bound to accept with the deepest reverence and submission any intimation of that revelation which relates to civic duties. - The fifth calls for a national recognition of God in direct Christian terms, for the reason that God clearly and manifestly proclaims Christ as the Judge among the nations, the King of kings on earth, the Head over all things.

has. A sixth resolution contained certain views expressed by Judge Strong concerning a debate on the constitutional prohibition of a particular state religion, which the convention refused to adopt. One member proposed a further resolution to the effect that the office of government, being God's ordinance and a means of preserving his authority in the world, should be administered only by his friends and faithful subjects, and that therefore Christian citizens would be acting unfaithfully if they entrusted civil authority to men who were ungodly, profane, corrupt, intemperate, or known enemies of the sovereign whose authority they exercised. This resolution was adopted. - The convention was to be a national one, but in number of members and territory represented it was little more than a Philadelphia assembly. "

X.

Increase of the Jesuits. The "Evangelist" of March 14 contains the following news: "The Jesuits, according to their custom, have published an annual statistical report on their Society. At the end of the year 1866 they counted four consistories, twenty provinces and 8,167 members, which results in an increase of 215 members compared to the year 1865. In the French Province there are 2422, since in 1865 there were only 2266. In spite of their expulsion from Naples, Sicily, Turin, Venice and Mexico, their numbers continue to increase. "

X.

Distribution of the Bible in Portugal. The same number of the "Evangelist" tells: "The British and Foreign Bible Society has received very encouraging news concerning the distribution of Bibles in Portugal, and the increasing willingness of the people to buy from the Society's colporteurs, notwithstanding the displeasure of priests and others. In one place, where they were selling many books, a priest made contact with them in the open marketplace, pretending that they were bad books. - Soon - so the colporteurs report - a large crowd gathered around us, and the poor priest was very humiliated to see everyone buying Bibles and Testaments, even some promised to come to our lodgings in the evening to buy more. Yesterday, however, the steward let us come before him and sent a letter to the dean asking for our books and promising to send us an answer soon. A short time later we received a written reply asking us to return to the administrator. He told us that we should only continue to sell our books, because there was nothing offensive in them?

The Iowans over there, like Grabau in the past, with great zeal and much expense and effort in the person of Prof. Fritzschel, made a journey across the ocean through all of Europe to distant Russia. Fritzschel, they have made a journey across the ocean through all of Europe to distant Russia, in order to obtain testimonies from outside, or, as one of the witnesses says: "voices from Europe", which should confirm and properly inculcate it in the Missourians and at the same time teach all other Lutherans in America the conviction that the position of the Iowa Synod on the symbols of the Lutheran Church is, after all, an entirely irreproachable, the entirely correct one. - The Iowans profess only "the symbolical decisions," but not "all occasional doctrines" in the symbolical books; they do not, therefore, profess the symbolical books because, quia, they agree with the Scriptures, but only in so far, quatenus, as the "symbolical decisions" agree with them, apart from "occasional doctrines" which do not agree with the Scriptures. Now what are "symbolic decisions" and what are only "occasional doctrines" is as much left to the arbitrariness of each individual as is "substantially correct" in the General Synod. To the Iowans, for example, it is a "symbolic decision" when in Art. 17. of the Augsburg Confession it is taught that "the church is not to be held to be correct. Confession that "our Lord Jesus Christ will come at the last day (in consummatione mundi) . . and raise all the dead," and when the teaching is rejected: "that before the resurrection of the dead . . This is only an "occasional doctrine" to the Iowans, which they therefore reject and teach the opposite, and yet they still maintain that the Lord will come and raise the dead.

and to be able to remain rightly confessing Lutherans. For as a Chiliast Synod or more correctly as a Chiliast Union Synod they also teach that the Lord Jesus will come once more before the last day and that then already a partial resurrection will take place for the formation of the millennial kingdom, and that this kingdom of Christ will not be hidden, "inward," "without outward affliction," but also somehow outward, visible, thus worldly, during the thousand years. Or if the Iowans want to admit that the 17th article contains a "symbolic decision," they must apply an interpretation of it that makes "yes," "no," not the last day, not all the dead, and not worldly. Why do the Iowans fight so tenaciously for their millennial kingdom, since they themselves can never become members of it, because they confess with the small catechism: "and at the last day will raise **me** and all the dead. Therefore, no righteous catechism Lutheran believes that he will be raised to millennial chiliast glory before the last day. - For the Iowans, even this is not a "symbolic decision" when the symbolic books teach and prove in detail that the pope is the Antichrist, e.g. (Müller's edition, p. 339): "Therefore, although the pope has the primacy or supremacy by divine right, one should still not obey him, because he wants to maintain false worship and another doctrine against the gospel. Yes, one should set oneself against him as the right Antichrist out of Arg." P.336: "Thus also all the evil that is prophesied of the Antichrist in the holy Scriptures rhymes with the kingdom of Pabst and his members." P.308: "This piece shows tremendously that he is the right end-Christ or Antichrist," "papam esse ipsum *verum antichristum."* This doctrine and decision of the Schmalk. Art. is repeated in the Concordia p. 702: "Therefore as little as we can worship the devil himself for a lord and god, so little do we suffer his apostle, the pope or antichrist, to be his regiment for head or lord; for lies and murder, body and sea! to perish for ever, that is his papal regiment actually." Such decisions, however, are not "decisions" to the Iowans, but only "occasional doctrines" which they take the liberty to reject. Prof. Fritzschel now wants to help himself by trying to contradict the symbolic books with himself; he says that in the Apology the papacy is called "a piece of the kingdom of Antichrist", therefore the pope is not the "right Antichrist". But the one does not cancel out the other, the conclusion is not correct. Of course, there are many other antichrists besides the pope; already John says: "There are many antichrists. says: "There have been many antichrists," and who could deny that in the present pantheism and materialism there is "the spirit of the antichrist," and in this respect the papacy is only a "piece in the kingdom of antichrist"; but because the pope "exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god, and pretends that he is God," 2 Thess. 2. So our symbolic books teach that the pope is: "ipsum verum antichristum."In order to convince the Missourians and all other American Lutherans that the Iowa Quatenus position on the symbols is the right one, this chiliastic synod turns to the University of Dorpat, which also cherishes chiliasm, gets an expert opinion from there and has it printed in Brobst's church newspaper (but only a part of it, why is the whole expert opinion not published ?).), and she herself reports with pleasure in her own paper an expert opinion of Dr. Christiani, who among other things gives the following verdict: "It seems to me that the procedure of the Iowa Synod is not only justified, but also the truly ecclesiastical one, while the opposing behavior, as it appears e.g. in the treatment of the Rev. Schieferdecker, bears the stamp of separatist fanaticism." The Doctor further says: "If the newer faithful research of Scripture brings to light other results concerning Scripture than would be possible with the state of exegesis of the sixtieth century," then such a further development of eschatology is also "justified in our church." And with such expert opinions the Iowa Synod wants to give its ecclesiastical position

We fear that the spiritual result of this great journey will not be equal to the cost and effort of the journey. - We fear that the spiritual result of the great journey will not be equal to the cost and trouble of it. B.

II. Abroad.

Löhe. On the occasion of the report, which was presented at the twenty-fifth annual celebration of the missionary institute in Neuendettelsau on October 1 of last year, the "ecclesiastical direction" of the institute and its representatives was also explained. Regarding this, it is stated in the "Kirchliche Mittheilungen" of Decembr. J.: "We are certain that all disputes in the Lutheran Church can be decided by the Scriptures alone, even if for many the way has not yet been found, perhaps has not even been properly tried. - It is true that those who are not yet convinced that the Lutheran doctrine is taken from Scripture and agrees most gloriously with it, must of course go back to Scripture and also be referred from Scripture. But it is equally true that those who are not yet convinced of the Scriptural nature of the Lutheran doctrine with regard to the points in dispute are not yet Lutherans either. If it is a question of who is really Lutheran, then this is precisely the question of whether a person is already convinced of the scriptural truth. If the Lutherans were to say that we do not yet claim to be Lutherans, but that we are prepared to become Lutherans if we are shown that the doctrinal content of the Lutheran symbols corresponds to Scripture, we would be far from wanting to bind them to the doctrinal content of our symbols; rather, it would be a pleasure for us to look back to Scripture with confidence. As long as they want to be recognized as Lutherans, even though they do not recognize the doctrinal substance of the Lutheran symbols in all their parts, we are forced to resist them as much as possible as our fellow believers. This is not orthodox! This is not orthodox fanaticism, it simply demands the necessary doctrinal purity of our orthodox church and - honesty. W.

Madagasear. "Statistical news from six missionaries of the London Society show that at present in Madagascar under their supervision there are 79 churches, 95 pastors, 4374 communicants, and a Christian population of circa 16 to 18,000." (Episcopalian, March 2.) X.

Ritualism in the Episcopal Church. The addiction to a pompous liturgy, in the manner of the Roman Catholic, which has caused a great stir in the entire Episcopal Church, especially in England, seems to meet with very fierce resistance, in that protests upon protests, especially on the part of the laity, are submitted; but in turn, it also becomes clear from them how, in order to avoid the Scylla, one falls into the Charybdis. A passage from the letter of an English bishop, in which he answers such a protest, serves as proof of this. In it he says, among other things: "I am very astonished to perceive that 16 preachers of my diocese do not want to believe that the power to absolve penitents in the name of the Lord is entrusted to them. The doctrine which flows from such a denial must of course exert its influence on the audience, but nevertheless I cannot be surprised enough that so many of them protest against the fact that this office is entrusted by the Lord to His Church." X.

Judgment of the Servants of the Word on the Right and Wrong of Political Measures. In the December issue of the Erlanger Zeitschrift für Protestantismus und Kirche there is an essay with the title: "Die evangelische Geistlichkeit Preußens und der preußisch-österreichische Krieg. In this article there is much that is also worth taking to heart for us here in America. The writer, in fact, condemns it in the fact that the preachers of the Prussian national church before, during and after the last German war have themselves advocated in sermons the principle of the politicians that the interest of the state makes what is in itself a wrong into a right, that the success of an enterprise reveals the justice of it, that any other wrong is justified by a tangible so-called mission (we say here manifest destiny) of a state, and that

often the ordinary home-made law is overruled by a so-called higher law. Let us extract some of the wording of the essay. It says: "How is it that the Protestant clergy of Prussia is so uniform in its judgment about the war" (declaring it to be just)? "Under all circumstances, their judgment is a purely subjective one, for there can be no question of an objective judgment where the judgment of one is opposed by the judgment of other cradled and highly respected men. But is it proper for a clergyman to assert his subjective judgment in a consecrated place and to pronounce it with such certainty as he pronounces a truth certain to him from God's Word, and does he not profane the pulpit when he does so? We read in a sermon: " "The good right of our cause can be clearly seen from the book of our people's history. As every nation has received its special gifts from God, so also its special destiny; as in antiquity Israel, as the guardian and preserver of the divine word, had the vocation to testify to the existence of the one living and holy God to the surrounding heathen peoples in the representation of its people's life as well as through its holy writings; as the Romans at that time had the task of uniting the peoples of the old world through the formation of a secure and strong law and thereby also to break a path for Christianity: Prussia, one of the latest-born children in the European family of nations, had above all the high calling to be the bearer and pioneer of that spiritual formation which, growing out of the depths of the Gospel, had only received a distinct form and a directed path through the Reformation. . . In this natural development, assigned to it by God, Prussia has been hindered many times since the last decades; the effort to satisfy the most indispensable needs, on the satisfaction of which the continued existence of the state depends, by peaceful means was in vain, and so, according to God's providence, war had to decide whether Prussia should continue the vocation assigned to it by God or resign from the scene of history. If we now, in all humility, survey the history of the last fortnight as it has unfolded under Prussia's strong hand, we can hardly fail to testify: God, the Lord, has, in these surprising successes, unequivocally declared his support for Prussia's high mission." It was this high mission of Prussia that put the sword into its hand, and for the sake of which Prussia was allowed to disregard what is called law and justice in civil life. This is indicated by a third preacher when he says: ""In the progressive life of peoples it happens that what has been right and valid for a while loses its ground under the feet and can no longer claim lasting validity."" " . . May a clergyman justify war only from the point of view that 'Prussia' seems to him to have the profession, without a glance at the means it used? Whether Prussia has the profession or not remains a matter of human opinion and is therefore a very uncertain ground from which the clergyman can operate; his ground must be the Word of God and the commandments of God, and when he has to speak, he must be able to say how what he is speaking about relates to the Word and the commandments of God. By this the clergyman, when he feels urged or is urged to speak about these things, has to test the ways of Prussia. Where did this happen? It has not happened in any of these sermons. Always and everywhere there is only talk about the Bern of Prussia, and never is the question addressed as to whether the paths Prussia took to reach the goal it thought it was called to strive for were also to be approved of. And that is the main thing for the Christian and for the Christian clergyman.... . If one brings nothing to the pulpit but one's political standpoint, what advantage does one have over the newspapers, and what interest does the congregation have in hearing from the pulpit what it reads better in the newspapers? We recently heard of a man, and it was a theologian, who, when he was reminded of the right of the Duke of Augustenburg to Schleswig-Holstein, admitted that the law, the ordinary law, spoke for him, but, he thought, there was a higher right. That, he thought, lay in Prussia's calling to lead the German people,

and for this final purpose it must extend its sphere of power. We say it openly and freely, from a theologian who speaks in this way we know ourselves to be profoundly divorced, with such a theologian we no longer stand on the same Christian moral ground. The Christian theologian knows no lower and higher right, no lower and higher point of view, the Christian theologian also does not distinguish between letter and spirit in such a way that what is wrong according to the letter is right according to the spirit, the Christian theologian has only one morality and he takes it from the commandments of God and the Sermon on the Mount. Where would we get with such a distinction! Then the drunken spirits, and there were such, would also have been right, who in the time of the first French Revolution approved of regicide, because they believed that it was necessary for the freedom of the people. . One can even believe in Prussia's profession and yet condemn the paths that have been taken. And if it is God's will that Prussia should take the lead in Germany and gradually overtake the other states, who will therefore canonize the instruments God uses to carry out his counsel? . . If the fortunes of war had decided against Prussia, the government would have been severely accused, the many voices from all circles that testified against the war would have been enumerated, only none of the number of clergymen would have had to be cited; the judgment that would then have been pronounced on them can be read in Isa. 56:10." -

On the Apology of Christianity. Lectures by C. A. G. v. Zezschwitz. A longer review of these lectures in the "Mecklenburgisches Kirchenblatt" concludes with the following words: "With this I conclude (that the author is also a millenarian and will not let the Lord return until the earth, like a decorated bride - according to the Scriptures, not the earth, but Jerusalem is the bride - comes to meet him, I pass over all that) and can therefore, as far as the peculiar, new aspects of our author are concerned, only express my heartfelt regret. A system that begins with the human spirit as an external divine part of the spirit, then, in spite of the fall, lets the bond with the higher pneumatic world be preserved in the conscience, then sees in the incarnation the restoration of man in the image of man, Then this man, with his only germinal divinity, enters into clarity at Easter and only then into glory; then the humanity of Christ, conceived as a subject, is taken up into the divinity in general and from there reaches the deification of the creature; such a system is also at the same time its own self-judgment, its own most cutting criticism. I have asked myself a hundred times whether I am also mistaken, whether I am also reading wrongly, whether I am also doing injustice to the author? But where the eternal Son himself gives his consciousness to the child-consciousness, there must be such teaching, and the one error demands the other.

In contrast to the public lectures held by Professors Luthardt, Kahnis and Brückner, the **"Leipziger Schriftstellerverein"** began to hold a sequence of lectures for its public in Leipzig at the end of January. Professor Wuttke opened the series with a lecture on the Reformation, which was followed as dessert by a "humorous lecture" by another professor. Later, one was instructed about the reasons for the external decay of the stage and the like. The lectures do not seem to have been requested for printing. (Pilgrim to Saxony.)

As is well known, in **Holland,** as well as in other humane states that have fallen away from Christianity, the death penalty, which was established by the Word of God for murderers, was abolished. Instead, only life imprisonment could be imposed. In recent years, this has also been recognized as inhumane, and the humane ministry has proposed a law according to which life imprisonment will also be abolished and thirty years in prison will be the highest punishment. If this continues, and if the people become even more mature and noble than they already are, the sentences will become shorter and shorter, they will be abolished, and in the end the criminals will receive national rewards.

(Hess. Kirchenbl. Nov. v. J.)

Misprint in the previous issue.

Page 105 line 15 from below read instead: from One - the One, " 109 " 1 " above " " screams -writes.

Doctrine and Defense.

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Pastoral Theology Materials,

communicated by C. F. W. W.
(Continued.)

§ 18.

As far as communicants are concerned, first of all, only those are to be admitted to Holy Communion who have already been baptized, who can examine themselves, to whom it cannot be proved that they are unbelievers or unbelievers and would therefore take the Sacrament unworthily, and in the case of whom, finally, no reason can be found that they must necessarily reconcile or make restitution beforehand.

Note 1.

Since Holy Baptism is the sacrament of rebirth to the Kingdom of God and of initiation, and Holy Communion is the sacrament of strengthening, only those who have already been baptized are to be admitted to the latter, according to the analogy of the puffah meal, to which, according to Exodus 12:48, only those who had already been admitted to the covenant of grace through circumcision were to be admitted.

Note 2.

Since according to God's word everyone who wants to go to the table of the Lord must first examine himself and discern the body of the Lord (1 Cor. 11:28, 29), Holy Communion is not to be served to children who are not yet capable of it. It was an obvious abuse, if this, as Cyprian's and Augustine's example prove, with approval also of Jnnocentius 1. out of misunderstanding of Joh. 6, 53. what one understood by the sacramental enjoyment, happened quite generally in the third to the fifth century, which abuse also went on among the Bohemian Hussites and is still law in the Greek church today. Luther writes: "The Bohemians, who hand the same (the H. A.) to children, I cannot give right, whether I do not therefore call them heretics. (Letter to Hausmann, 1.1523. XXI, 841.)

Those who cannot be examined and are therefore not to be admitted to the h. The following also belong to those who are asleep, unconscious, in the

the last moments of unconsciousness, the insane, and the like. To the question: "Whether one should give Holy Communion to a dying person who no longer hears and understands what is intended for him," the Wittenberg theological faculty answered the following in 1623: "One should not give Holy Communion to such a soul-drawing person. For to the wholesome use of it belongs a right faith, which rightly distinguishes the body of Christ from other common food, accepts the merit of Christ and proclaims the death of Christ; to this belongs a certain trial, so that the communicant should test himself how he stands with God, so that he does not use it unworthily; to this belongs a hearty desire for this wholesome soul food. All this cannot be found in such a person who is in the last stages and is so close to death that even such a short time as belongs to the Consecration is no longer available. For what reasons one should rather not give communion to such a soul-drawing sick person, so that one does not give it to an unworthy person and give others cause for annoyance and security, as if the mere work of using communion were enough, even if it is taken without faith, without examination of oneself, without heartfelt desire for it, and for this reason its use may well be postponed until the last hour of death". (Consil. Witebergens. II, 115.) But since the holy drug does not have a physical effect like a bodily remedy, which, if only taken, does its work, would it be wrong, on the urging of relatives, to give the holy sacrament to a dying man who is already unconscious.Sacrament to a person who was already unconscious and dying and who bore the marks of a true faith during his life, it would of course be even more reprehensible to give it under these circumstances to a person who had despised the word of God and the sacraments until the hour of death. Luther wrote to Lauterbach in 1544: "What else do you want to do with those who postpone taking the sacrament until the last moment of their life, than to remind them publicly that they should beware and afraid of such danger? After this, consider that if someone postpones the Sacrament until he lacks reason and senses, the Sacrament can no more be given to him than to pigs and dogs. For one cannot talk to them about repentance or ask them what they believe or do. Therefore they cannot be more receptive to the sacrament, but it is given to them in vain. Let their blood be on their own heads, if they despise Word and Sacrament throughout their lives, as long as they are healthy, by which they become more and more unskilful day by day, so that they are deprived of the Sacraments at the end of their lives through their own fault. Therefore, because they are still alive and healthy, because they can still hear, respond, and explicitly confess their sins and faith, they may think of being accustomed to the use of the Word and Sacraments. If not, they may also finally, if reason and senses are lacking, be deprived of the ministry of preaching, the sacraments and the communion.

The people of the Church are to be completely deprived of the Church, as they have wanted and deserved in their lives. We are commanded not to throw the sacred to the dogs and the pearls to the swine. Thus we exhort our own, and we do so." (XXI, 1527. f.)

As for the insane, the raving lunatic, and the possessed, who will be discussed in more detail later, Gerhard writes that they "may not be excluded from the use of the H. A. if they have lucid interims, provided that they demonstrate the necessary self-examination through indubitable indications. (Loc. th. de s. coena. § 225.)

Even the deaf and dumb, if they bear the marks of faith and understanding of the sacred act, are not to be rejected from the table of the Lord. Luther writes: "Some have asked whether the sacrament should also be administered to the mute. Some think they can deceive them in a friendly way, and think that they should be given unblessed hosts. The insult is not good, nor is it pleasing to God, who made them Christians as well as to us, and who gives them what is due to us. Therefore, if they are reasonable, and it can be seen from certain signs that they desire it out of true Christian devotion, as I have often seen, let the Holy Spirit do his work and do not deny him what he demands. It may be that they have inwardly a higher understanding and faith than we do; to which no one should freely resist." (Sermon ^of the New Testament. XIX, 1302. f. Cf. Deyling's Instit. prud. past. III, 4, § 45.)

In one case, when the person requesting Holy Communion had become so weak in mind and memory that he could only examine himself with the help of the preacher and could only repeat what had been said, while he had proven himself to be a righteous Christian with better mental powers, the theological faculty at Jena gave the advice to admit him. S. Dedekennus' Thesaur. consil. Vol. I, Th. 2, k. 357.

Note 3.

It should be noted that a preacher does not have to be certain that those he admits to holy orders are living Christians. A. must not be certain that they are Christians in the living faith - for who could be? -but only that their unchristianity must not be demonstrable or evident. To act according to one's moral convictions when admitting or rejecting from the Lord's table is an irresponsible domination of consciences. Even the Lord, who, according to his omniscience, knew that Judas would enjoy the h. A. for his judgment, nevertheless admitted him because he was not yet manifest before men. Gerhard writes about this: "Certainly Christ admitted Judas to the use of the holy office at the same time as the others, as can be concluded from Luk 22:20. For although Judas already had the intention in his heart to betray Christ, and had already received the wages of unrighteousness, this was not yet evident.

The serious sin was known to Christ alone, but by no means to any of the apostles at that time, for they asked one another, "Which of them would do this" (Luk 22:23); therefore, after a serious warning that he would renounce this sin, Christ admitted Judas to Holy Communion along with the others. A. According to Christ's example, a church minister should not exclude those whose sins are still hidden from the use of the holy office, but should sternly warn them against the corrupt enjoyment of the unworthy and exhort them to true repentance". (Loc. th. de s. coena. (Loc. th. de s. coena. § 223. Ditto on Judas' participation in the Lord's Supper § 235.) On the necessity and proper use of the preceding confession, see above § 15, note 1. 2. in the October issue of the previous year. Jahrg., as well as on the rejection and suspension of the h. A. § 16, note 5. rm February issue g. J.

Note 4.

Whoever does not confess the faith that in h. The true body of Jesus Christ is really and truly present and therefore enjoyed by all communicants, worthy and unworthy, cannot distinguish the body of the Lord (1 Cor. 11, 29.), and is therefore not to be admitted to Holy Communion under any circumstances. A. But even he who confesses this cannot ordinarily*) be admitted if he does not want to become and remain a member of our orthodox church, but a separatist, a Roman, a reformer, a so-called Protestant or Uniate, Methodist, Baptist, in short, a member of an irreligious community; since the sacrament, as it is the seal of faith, is also the banner of the community within which it is administered. Mich. Müling writes: "You. Sacraments are symbols, slogans, and emblems of the Christian confession of heavenly truth, of the living faith, and of the true communion of the churches of Christ. Those who adhere to the false and erroneous doctrine cannot use the holy sacraments without an evil conscience and name, and even without the annoyance of the weak believers." Dedekennus' Thesaur. Vol. 1. p. 2. f. 364.

Note 5.

Those who have offended or angered others (whether a single person or a whole congregation) and have not yet reconciled with them, or who have been offended or angered and have not yet sought reconciliation, are to be suspended by the Holy Spirit on the basis of Matt. 5:23-25. A. until they have fulfilled their obligation and have done what they were supposed to do to bring about reconciliation. Without doubt, what the old theological faculty of Wittenberg wrote in a responsum is correct: "There is a tangible difference between the indignitate intrinseca (the inward real unworthiness),

*) With the exception of the case of death, which we will deal with later.

which flows from unrecognized mortal sins, and the indignitate extrinseca or accidentali (and the external unworthiness lying in accidental circumstances), as is the annoyance of the neighbor, which the confessor often does not know and may rather be called an obstaculum accidentarium, than an indignitas (more an accidental obstacle than a real unworthiness). The confessor, however, if he knows this and it is notorious or of such a nature that the offense cannot be separated from the external fact, is obligated to remind the confessor of this and to admonish the child confessor to avoid such scandalum, thereby making his penitence suspect." (Consil. Witeberg. II, 128.) If personal reconciliation is not possible, it can also take place in writing or through others; if this is also not possible, then the honest desire for it is sufficient, since God alone looks at the heart. Balduin therefore writes: "If the offended is present, then the offended is obliged to go to him and ask him for forgiveness, according to Christ's words Matth. 5, and no one is absolved if he has not made amends to the other whom he has offended. If, however, he is absent and no discussion can be held with him, inward reconciliation of heart or testimony before others that he was willing to ask pardon is sufficient." (Tractat, decas, consc. IV, 17, 5. p. 1256.) Chemnitz also remarks on Matth. 5, 23: "Because time and place often do not permit going to the offended brother, nor does it often please the brother, the meaning of this is that one should make and have the sincere good resolution in one's heart to reconcile the offended brother and, as much as is in us, to do everything possible to make the offended brother our friend again." (Harmon, ev. ad 1. c.) Finally, Augustine writes: "If something like this occurs to one in regard to one who is absent and possibly on the other side of the sea, it is inconsistent to believe that the gift is to be left before the altar so that it may be offered to God after passing through lands and seas. Therefore we are obliged to resort to a spiritual execution of the commandment, so that what is said can be understood without inconsistency. (De Sermon. Dom. in monte. Lib. L c. 10.)

The court's opinion that a bad rumor, grounds for suspicion, being accused, and conducting a fair trial are not sufficient grounds for dismissal by the Supreme Court. A., cf. above § 15. note. 4 and § 16, note 4. Luther wrote to a person involved in a lawsuit: "But whether the matter is in the right, let it be done and wait for the right. This does not prevent us from going to the sacrament. Otherwise we and our princes would not have to go to the sacrament either, because the matter is between us and the papists. Command the matter to the righteous, but in the meantime clear your consciences and say, "To whomsoever justice pleases, let him be justified; but I will forgive him who has done wrong, and I will go to the sacrament.

Sacrament. So do not go unworthily, because you desire justice and want to suffer injustice, where the judge recognizes it as justice or injustice. (X, 2736.)

In the case when the sin of a person coming to communion is known only to the confessor and the sinner, Polyk. Leyser: "In this case a preacher can neither simply admit nor publicly repel such a person who confesses it. That is, he should earnestly persuade the sinner and admonish him because of the harm to his soul, that he abstain from the holy supper until he is righteous. He should also show him ways and means by which he can truly repent and rid himself of sin; if he promises to follow this faithful advice, he will be absolved and allowed to do so. If, however, he would not comply with such a promise, and if he would take the admonition in vain, and be admitted among other communicants, a preacher cannot publicly reject him; for it is a hidden offense; and though it may have been revealed to the preacher, yet he shall not be a revealer of the confession, which would happen if he would not admit him to communion, and thereby make him disreputable among his confreres. As an example, if a harlot had sinned against the sixth commandment, but because she was not in a heavy body and did not know the deed to anyone, she kept the wreath, but discovered her case to the pastor, who should admonish her to take off the wreath, because she wanted to come to Christ's table, knowing her deed and not allowing herself to be deceived, but would certainly punish her, it would therefore be better to suffer temporal disgrace than to wait for eternal. If, however, she were to be nothing less in the wreath, the preacher could not publicly reject her, for everyone would know that she was guilty of an iniquity, and that a preacher cannot and should not be the betrayer of his confessors. (Dedekennus Thesaur. consil. Vol. I. Part. 2. fol. 353.) Of course, absolution has a different meaning. Since the same can be denied without the confession having to become public, it is also to be withheld in the last case described; as the theological faculty at Wittenberg declared in 1612 for the correct procedure according to God's word in the same case. (See ibid. fol. 758.) Cf. what has been said about the preservation of the seal of confession, § 16. note 7.

Even those living in an ungodly state are to be suspended from Holy Communion until they leave this state and devote themselves to a godly profession. The same applies to those living in an ungodly state, who are to be suspended from Holy Communion until they leave this state and devote themselves to a godly profession. To the question: "Are actors to be admitted to Holy Communion? Are actors to be admitted to Holy Communion?" Leonh. Hutter: "St. Cyprian denies this in his book. Cyprian denies this in his Epistles 1,10., because it corresponds to

neither the divine majesty, nor the ecclesiastical discipline, that the honor and purity (pudor) of the church should receive such a shameful and dishonorable touch and be thereby defiled." (LL. th. Art. 19. c. 4. q. 7. n. 3. p. 728.) Friedlieb writes: "From this sacrament are excluded.... sorcerers, necromancers (soothsayers, especially those who ask the dead), whore-keepers, murderous pugilists. All of these are to be excluded unless they refrain from these arts and illicit acts and do true penance." (Opus novum, p. 376.) Balduin: "The tightrope walkers and the sleight of hand, who seek their livelihood by a certain agility of the body or also by bewitching the eyes, are engaged in ludicrous arts; and I entirely doubt that such people are in a way of life that is pleasing to God. For they cannot be counted among any of the divine ranks, nor do they benefit anyone by those arts, but rather draw others away from honorable work to idleness, and are themselves more devoted to idleness than to work, in that their arts consist in no work, or at least in useless work, hence they are not easily received in a well-established state, but wander to and fro as busy idlers, as a warning to the young that they may learn something better and more useful. (Tractat, de cas. consc. p. 1007. sq.) However, a state is not immediately to be considered ungodly if what it produces is mostly misused.

Among those who are to be rejected from the Lord's Supper are above all those who have been banished until they are reconciled with the church again, unless they suddenly find themselves in mortal danger. Of this case it is said in the Lower Saxon Church Order: "If the excommunicated person is afflicted with a hard, burdensome, fatal disease before he can be seen to be better, his friends, in addition to the pastor, shall use all possible diligence with admonition, reminder, and display of divine wrath over such sin, that he take his sin to heart and confess it, and in addition to the reconciliation of the church he has offended, seek forgiveness of his sins from God through Christ, and in case and on occasion the pastor shall give him absolution in the presence of actual witnesses in addition to the Holy Father. A., with the reservation that if God the Lord of his camp helps him again, he will not refrain from public repentance and absolution in the presence of the congregation of God." (Dedekennus' Thesaur. Vol. I. P. 2. fol. 687.)

Note 6.

The well-known proverb: Non remittitur peccatum, nisi restituitur ablatum (sin is not forgiven, unless what has been stolen is restituted) is undoubtedly correct. A man is a thief as long as he illegally keeps another's property; as long, therefore, he cannot receive the Holy Communion worthily. Dannhauer writes about this: "The whole thing must be restituted;

one must restore the same either in the thing itself or in a corresponding thing of equal value according to the damage inflicted to be compensated (such a thing is, if one has to restore someone's good name, the revocation). One must, if one can, make restitution to the one from whom the thing was taken; if one cannot, to the heirs of the same; if this is also not possible, to the poor" (of course secretly). "If he who is bound to make restitution cannot, he must make restitution by desiring and promising to do so if he should come into better circumstances. Luk 19, 2." (lLib. consc. l, p. 314.) Under certain circumstances, restitution can also be made secretly by others, without the stolen person learning who restituted what he had stolen.

Note 7.

If two preachers administer the Holy Communion at the same time and the first of them has already given the blessed bread to a communicant without the knowledge of the other, the latter, in order not to mutilate the Sacrament, should not deny the communicant the blessed chalice, even if he would otherwise have a well-founded concern to do so. Cf. G. König's Casus catech. P. I, c. 6. cas. 5. p. 467-76. and Hanneken in Opus novum fol. 578.

Note 8.

Concerning the question: May a preacher, under certain circumstances, give the Holy Communion to himself, we repeat what we have already communicated on this subject in the second volume of this periodical:

First of all, as far as our dear father Luther is concerned, he writes in his writing: "Ways to say Christian mass and to go to the table of God," from the year 1523: "Afterwards he gives the sacrament both to himself and to the people, while one sings the Agnus Dei. (Opp. X, 2760.) On the other hand, this seems to be contradicted when the same Luther writes in the Schmalkaldic Articles: "And whether someone wants to pretend for the sake of appearances that he wants to confess or communicate himself for devotion, that is not serious; for if he wants to communicate seriously, he has certainly done it in the best way in the Sacrament, after the institution of Christ. But to communicate oneself is a human conceit, uncertain and unnecessary, and forbidden. And he does not know what he is doing, because without God's word he follows false human pride and ignorance. Thus it is also not right (if everything else were bad) that one should use the common sacrament of the churches according to his own devotion, and thus play to his liking, without God's word, outside the church community." (II, 2.) These latter words, however, seem only to contradict the former. There they speak of the self-communion of the preacher with the congregation, here of an alleged self-communion with the exclusion of the congregation.

The church's sacrificial mass is also referred to as the still or sacrificial mass. Luther rightly rejects this, partly because it is only given where one is ashamed to confess that one wants to sacrifice Christ, and partly because holy communion is a sacrament that is given to the church as a communion of saints and therefore presupposes several participants. None of these reasons and accusations apply to this self-communion; it is therefore by no means, as some have let themselves think, declared inadmissible here by Luther, and thus in our symbols.

The later Lutheran theologians are far from declaring the self-communion of preachers to be the normal way of dispensation, but in the above-mentioned case of emergency they declare it to be undoubtedly permissible.)

Thus Johann Gerhard writes in his Locis theologicis: "Here it is asked: whether a church minister may administer Holy Communion to himself? Dr. Pelargus denies this in his "School of Faith" on the 10th article of the Augsburg Confession, using these reasons: 1. since both a giving and a receiving person are required for Holy Communion, it would seem to be more correct and more in keeping with Christ's endowment if he were to take the sacrament from another person rather than from himself. (2) If there is an analogy between the sacraments of baptism and the Lord's Supper, and Christ did not baptize himself, but made use of the ministry of the Baptist, by whom, as is believed, the disciples of Christ were also baptized, what is there to prevent us from asking others also, in the Holy Supper, to administer to us the wholesome food and the wholesome drink? (3) Since no one can absolve himself, and since it is not said, "Where you forgive your sins," but, "To whom you absolve them," Matt. 16:19, John 20:21, why should we not, as we must, according to the practice of the whole church, ask absolution of a faithful minister, do likewise in regard to the holy supper? (4) The same is true in regard to the holy supper. In order to declare his conformity in religion and in the true faith, the presence of another minister or church servant seems to be necessary; and in order that the recipient, by this symbol of mutual brotherly love communicated to him by another, may confess that he is a member of a certain church, he should also accept a neighboring associate in the church as a witness of his true faith. 5. for the sake of the reverence owed to the office, so that he who takes the sacrament from ecclesiastics, because Christ himself has instituted this holy estate, may gladly testify that he also honors and upholds other ecclesiastics. 6. for the sake of fuller confirmation of his faith; for it may happen that one is restless and

*) When, as is not uncommon here, preachers are so lonely and distant from their fellow ministers that, if they did not want to give themselves the Holy Office, they would often have to do without it for years and days.

The first one, who is full of doubt and needs to be raised up and strengthened by the voice of another, sometimes also needs to be admonished in regard to life and morals, especially where one has to promise improvement and a new life, and therefore Paul is commanded to go to Ananias, Acts 6, 9, as well as Cornelius to send to Peter, Acts 10, 5. 7. 10, 5. 7. Nor do we read that it was customary in the ancient apostolic church for one to give himself bread and wine during the celebration of the sacrament. - However, Pelargus rightly adds at this point that the case of emergency is to be excluded. If, therefore, a village priest, because of his distance from his neighbor, cannot go to him, he should first examine himself, ask God for forgiveness of his sins, and then receive the body and blood of the Son of God, not from his own hand, but from Christ's, both of which are given to him. As far as Luther's statement (in the Schmalkaldic Articles) is concerned, it is actually opposed to the "papal private masses," in which only the sacrificing priest communicates, since it is considered that the people watching benefit from it." (Loc. de sacr. coen. § 18.)

Johann Bendict Carpzov writes the following on the passage of the Schmalkaldic Articles mentioned above: "This must be understood correctly from the use of communicating oneself. For although I. the fifth canon of the Concilium of Toledo is not approved by our church, in which it is established as absolutely necessary that the presbyter who administers the Lord's Supper to others must also administer the Eucharist to himself and always communicate at the same time; 2. although it is also not true what the Concilium of Trent, Sess. 13, Cap. 8, that it has always been the custom in the Church of God for priests who administer the Eucharist also to communicate themselves, and that this custom, coming as it does from apostolic tradition, must be maintained by right: nevertheless, 3. In our churches, this custom is not absolutely disapproved of, as if it were in conflict with the essence of the institution of the Lord's Supper; what Chemnitz recalled of it in the second part of his examination of the Tridentine Concord, fol. 296, can be seen. And therefore, these words of Luther in the Schmalkaldic Articles must be understood only according to the special relationship they have, namely, of the Communion or such a Holy Communion, in which the minister of the Mass institutes a private Communion, which he has in common with no one, so that he, the consecrator, is the sole recipient. It is something else, therefore, to administer Holy Communion to oneself, if it is also administered and distributed to others; something else to take and administer Holy Communion to oneself alone, to the exclusion of others. It was not the former, but the latter that Luther denied here, which we also deny today." (Isagog, in libb. symb. p. 794.) Even more decidedly speak for the right of a preacher to self-communion Caspar Eras-.

mus Brochmand, the famous Danish dogmatist; s. System, th. loc. de coen. f. 485. Likewise Quenstedt in his Theologia didactico- polem. P. IV. e. 3.. fol. 1033. and all our casuists.

(To be continued.)

(Submitted by Dr. W. Sihler.)

Some remarks on some passages of the preface of the evang. Kirchenzeitung of Prof. Hengstenberg from 1887 under the heading: "Die lutherische Kirche und die Union.

(Continued.)'

Another passage of the preface, in which the otherwise so well-meaning author reveals his confessionally insufficiently sharpened conscience and his sympathy for the Union, is the following: "A common bond of confession could be gained for this (united Prussian) regional church by the commitment to the Augsburg Confession of 1530, for the non-Lutherans by releasing the tenth article (namely of Holy Communion) to the confessional interpretation."

In these last words the following becomes apparent: First of all, lack of reverence and holy awe before the written word of God. For since this alone substantiates the doctrine of Holy Communion, it and its author, the Holy Spirit, are not respected. For since this alone establishes the doctrine of Holy Communion, it and its originator, the Holy Spirit, are unreasonably accused. Therefore, it is his fault that a part of Christians, the Reformed, understand the words of Scripture figuratively and teach accordingly, while another part, the Lutherans, understand these words as they read and also confess and teach accordingly. And since the words of institution and institution of the holy communion, which are the doctrine of the church, are not understood by the Lutherans, they are not understood. Since the words of endowment and institution of Holy Communion, which form the basis of the doctrine of the Lord's Supper, originally come from the Lord Christ and are actually words of testament, in which a high, incomprehensible and indescribably glorious good is bequeathed to the faithful, this all-powerful and all-wise bequeather is also blasphemously accused of not being such a testator, because he spoke in such a way that his heirs quarreled about whether his words of testament were to be understood figuratively or actually. In these ambiguous words, therefore, he had done more evil than natural people and testators of sound mind and good reason, who are accustomed to express their last will in the bequest of their goods in clear and simple words.

Then, on this occasion, the truth has also escaped the author that the actual seat of the doctrine of Scripture (the sedes doctrinae) for any article of the faith and doctrine of the Church has never been written in figurative speech. And therefore it is of course quite unthunlich

 and the inadmissibility of leaving the tenth article of the Augsburg Confession to the figurative understanding and interpretation of the Reformed. The words of institution of the Holy Communion are to be taken. The words of institution of Holy Communion are to be taken as they read, and are the words of the Lord; and as certainly as it seems good to a Christian to take his reason captive into the obedience of Christ, so certainly it seems bad to him to exercise a false magnanimity here and to release foreign property, the word of the Lord, to the sacrament devotees for habitual misinterpretation and abuse. And why does the writer of the preface not also remember the ninth article of the A. C. on this occasion? Why does he not want to extend his magnanimity of release also to baptism? Would it not be unreasonable against the Reformed that they should accept this article as the words read, and according to their "confessional interpretation" not peel out and throw away the kernel here as well, and instead satisfy themselves with the shells and husks in praiseworthy frugality?

Furthermore, why should the poor Reformed be forced to accept the third article of the Augsburg Confession, as the words read? They do not believe that Christ, the Son of God and Mary, according to his human nature, has been exalted and glorified for the complete and unceasing use of his communicated divine majesty, that he fills heaven and earth as the God-man, and that he is therefore also, and moreover according to his special promise, in sacramental union with his body and blood in blessed bread and wine. Why did they want to be so hard-hearted and rigorous as not to release this article to their "confessional interpretation"?

On the other hand, from those words, "to release the tenth article to the non-Lutherans according to their confessional interpretation," again emerges the strange misjudgment of the nature and character of the confession of the orthodox church. But the Augsburg Confession is such a confession, because every single article of it is founded in God's clear word, as it reads. How would it be possible for this same word to admit a sense and understanding that is just opposite to the simple understanding of the tenth article of the Augsburg Confession and that is also orthodox? Would God's word be a rock and not rather, as the papists blaspheme, a waxen nose, which everyone could reshape according to his will and taste? Is it possible that the Reformed's understanding of the words of institution, which briefly says: bread is bread and wine is wine, is just as orthodox, justified, as the understanding of these words in the tenth article of the unchanged Augsburg Confession? Confession ? And if this is not possible, how can there be any talk of a release of the tenth article to any irreligious "confessional interpretation" of non-Lutherans without a strange blunting of the confessional conscience based on unionist and Prussian-Landeskirch sympathies?

No, not so. If the aforementioned Confession is therefore orthodox in all individual articles according to God's Word, then the church that confesses it may not release any article of it to even a slight deviation, let alone to an interpretation that contradicts and opposes the Word of God. It is a well-known fact that when Melanchthon, out of a false love of peace against the reformers, tampered with the property of the church in 1540 and changed the tenth article, he was duly punished by Luther and others for it, and the confession, soured and changed by this evil leaven, attained no binding authority and no legal validity in the confessional Lutheran church.

But how? Have truth and error in their opposition in matters of confession been substantially weakened by the course of time, so that nowadays it matters less what is truth and what is error in matters of faith and doctrine than it did three hundred years ago? Let that be far away! For that would mean as much as to disgrace and dishonor God's word and to claim that it is no longer as "useful for teaching and for punishment", i.e. for the defense and refutation of error, as it was before; it would be as much as to say that the Calvinistic heresy of the Holy Communion, stubbornly held on to for three hundred years in spite of all opposition and refutation, is now no longer as important as it was three hundred years ago. It would be just as much to say that the Calvinist heresy of Holy Communion, which has persisted for three hundred years despite all opposition, is no longer as contrary to Scripture and confession as it once was, and that the Calvinists of our time are not sacramentalists.

No, the situation is exactly the same now as it was then, and the contrast and contradiction between the truth of the Lutheran Confession and the false doctrine of the Reformed, not only in the tenth, but also in other articles of the Augsburg Confession, is exactly the same today as it was then. Confession is at present exactly the same as before. Unfortunately, the prevailing view of this matter is now different than it was in the past, for the pathological pietism and unionism of our day has penetrated so deeply into the Lutheran Church that the sacred reverence for God's Word, the tender conscientiousness and faithfulness to the confession, the consistent doctrinal discipline of the sixteenth century, and the faithfulness of the sixteenth century have all been lost, There is no doubt that many of the so-called Lutherans within the Prussian Landeskirche will find the delusion of the release of the tenth article to non-Lutheran interpretation quite plausible, even full of love and wisdom.

The third thing that emerges from the words that recommend this strange exemption of the tenth article of the Augsburg Conf. Conf. is that the doctrine of the Holy Communion is preferably regarded as a secondary doctrine. The third thing that emerges from the words that recommend this strange exemption of the tenth article. But who gives the right to do so? Neither the Holy Scriptures and the Lutheran catechism, nor the great struggle for the purification of this doctrine already at the time of the blessed Reformation. Rather, this delusion is also based partly on the unionist tendency in general, partly on the delusion that the participation of the Reformed as such in the Lutheran Lord's Supper is good and useful, and partly on the Pietist work, which so readily calls itself the "Lutheran Church.

in place of the means of grace and in a good Pelagian and papist way prefers to earn the forgiveness of sin at least partially by supposed good works rather than to obtain it purely by grace for Christ's sake through faith alone.

The author continues: "At the Berlin Kirchentag, at the request of well-known representatives of the Lutheran, Reformed and Uniate confessions, 1400 pastors recognized this confession as the common one of all Protestant churches in Germany. The detailed discussions which took place in this assembly, the most numerous and respectable which ever took place in the churches of the Reformation, and which led to a decision taken with such great unanimity and elevation of spirits, are well suited to form the basis of a lasting beneficial institution. For the Uniate Confession, a firm doctrinal foundation would be gained in this way, and it would thus become worthy of the name of a Confession, which for the time being it can only bear in hope."

First of all, let it serve as an answer that God does not respect the reputation of men and that a self-made enthusiasm and delusion does not become truth by the fact that many assert it, just as, conversely, the truth that flows from God's word does not become weaker by the fact that even only one against many represents it. Thus, God confronted the one Elijah with the great multitude of the Baal priests and he overcame them, and it was the one Paphnutius who, at the Council of Nicaea, exposed the delusion of all his fellow ministers from God's Word that the celibacy of the servants of the Church is not a matter of Christian freedom.

If now, instead of 1400, 14,000 pastors would pronounce the above claim, it would still remain an empty delusion and hollow enthusiasm; for it is not true that the Augsburg Confession of 1530 "is the common confession of all Protestant churches in Germany. Confession of 1530 "is the common confession of all Protestant churches in Germany. For it is clear and evident that the Reformed Church resolutely rejects several articles of it, suspects them of being papist, and in all its confessional writings persists in them to this day, not thinking of recognizing and revoking its heresies and entering into true doctrinal unity with the Lutheran Church. Furthermore, as far as the "renowned representatives of the unirreformed confession" are concerned, a born human being, like the writer of this article, almost stands still; for how can one represent something that does not exist at all? At least he knows nothing about an "unirte Confession" as an ecclesiastical fact and document. But occasional local and temporal assertions of the predominant agreement in the confession and doctrinal concept of both churches and of the unkindness of their separate continued existence because of minor differences in some secondary doctrines - such assertions cannot possibly form a "united confession". Or should the Unirte, e.g. in Prussia, accept the unirite agendas and doctrines, which were forcibly introduced by royal cabinet decree?

consider similar cabinet decrees in their favor as their "Unirte Confession"? According to the popular confusion of language and terminology of today in the ecclesiastical field, this would be very possible, but in itself it is not so; for confession and agendas are two different things, especially since the newer agendas do not, like the old ones, contain a summary doctrinal concept. Thus, two monstrous things are combined in the babel of the Prussian regional church with loving arms, for it conceives of a so-called united church, which, however, has no confession, thus is actually no church, and then of a Lutheran confession tolerated by the state church, whose confessors, however, be they teachers or hearers, may not call themselves the Lutheran Church in Prussia, otherwise they will be penalized, so that the Lutheran Church no longer rightfully exists in Prussia and its good right, guaranteed in the Peace of Westphalia, has been forcibly subverted by the princes, who were supposed to protect it, to the untrue human power of the Union.

Incidentally, the conclusion of this passage is strange; for while above the "unirte Confession" and its representatives are spoken of, it is finally said that it was only with the Augsburg Confession that it "would gain a firm doctrinal foundation and thus be worthy of the name of a Confession. Confession "to gain a firm doctrinal foundation and thus to become worthy of the name of a Confession, which for the time being it can only bear in hope.

This conclusion contains a twofold contradiction. First, it is said that there is a "United Confession," and then it is said again that it is not worthy of the name of a confession, and thus is not really one; and then it is asserted that it will only "gain a firm doctrinal foundation from the Augsburg Confession. Confession it will gain a firm doctrinal foundation". But if the Unirte wanted to make a fact out of this phrase and take it seriously, they would in fact cease to be Unirte and become righteous confessional Lutherans, which they do not even remotely think of, which they certainly do not want to become. Thus everything that is said in favor of the Union amounts to foolishness and confusion; for it is and remains an absurdity, an impotent human power, a sovereign fabrication, a denial of the orthodox confession, an enemy of the Lutheran Church, summa: a deception and a jugglery of the devil, who will, the longer the more, lead the Christians either into the Papist Church or into rationalism, if they do not wake up from their delusion and dream and become honest Lutherans.

There is much talk and praise that such Lutherans also exist within the Royal Prussian Union, and they are not lacking in ecclesiastical behavior. But since this does no harm to the state-church union, the Berlin Oberkirchenrath lets them play quietly as harmless children of the Lutheran Church. He knows, after all, that they do not turn the game into seriousness as men, do not insist on the restoration of the unlawfully subordinated and shamefully deprived Lutheran church, do not insist on the obligation to the symbolic books of the same at their ordination, do not resolutely reject the unirengenated agendas, do not become servants

of the Lutheran church, do not demand orthodox catechisms, hymnals and agendas as their good right, do not deny the Holy Communion to the irreligious reformists, if they persist after sufficient instruction as such. In sum, they continue to give their sovereign, state-church head bishop the right and power over their conscience and the emperor what is God's, contrary to God's Word and the confession of the Lutheran Church. Since these tame little people do not take off the straitjacket of the Union, but move about quite comfortably and leisurely in it, as if in wide sailor's pants, they are, as I said, quite calmly allowed from above; they are also not disturbed in their sweet dream that not the so-called separated Lutherans, but they themselves are the true unbundled Lutherans in Prussia. One knows very well that no bold overall testimony against the union is to be feared from them, and so one does not resist their harmless eagerness to lick even the united church with a little Lutheranism.

It is bad for them that they are strengthened in the self-deception and delusion that they can be true and right Lutherans within the Union after all, by the present state of division among the so-called Lutherans in Prussia. And also for this reason they prefer to remain as before in the union of the so-called united or evangelical church. For if they had enough courage as witnesses and were of manly ecclesiastical character to break away from the Prussian union, they would be quite embarrassed as to which side they should take, or whether they should not in the end cause a third. In order to spare themselves this embarrassment, they prefer to remain stuck as trapped fish in the Union net, which only seems to have a greater width now; but they should know that as long as they remain in this net, they are apostate lying Lutherans, who are allowed to play with their "Lutheran confession" as with their puppet, but who, as preachers, may never call themselves servants of the Lutheran Church and are not.

Truly, the Union would not have been possible at all if all Lutheran pastors had been confessionally faithful servants of the Lutheran Church at the beginning of the Union, had thoroughly informed their congregations of the Scriptural illegitimacy of this so-called Union, and had decisively rejected the unconstitutional agendas with them like one man; then the princes would probably have pulled in the pipes and not continued the destructive work of the Union. The main blame therefore rests on the pastors; for they were not faithful servants of the Lutheran Church, but either rationalists, or servants of princes, or belly servants, hirelings, ecclesiastical businessmen, or emotional, busy, pathological pietists, who valued the mercantile fellowship with the reformers more than the unity and purity of Christian doctrine and the orthodox confession.

When the author of the preface says in another place "that a special church regime belongs to the church just as necessarily as the head belongs to a man," he proves two things. The first is that he has no scriptural and confessional knowledge of the evangelical nature and character of the New Testament church, and the second is that he is dominated and captivated by legalistic views of the state church, both of which are, of course, exactly connected. For according to the Gospel, the church has no other head than the Lord Christ, who alone governs it with the straight scepter of his word. And it is quite the same whether one thinks of the church as it essentially and actually is, namely as the assembly of all true believers from the beginning of the sun to its decline spiritually before God, or as it becomes recognizable, audible and visible in Word and Sacrament, yes, even as the congregation of the called and as it appears in the world, hypocrites and the ungodly are mixed in with it. For Christ is and always remains the one head and the only king, who rules as the whole church, so also every single congregation by his word alone. As little as the furthermore antichristic pope, even though he impudently and sacrilegiously proclaims himself Christ's governor on earth, can be the head of the church, or even of the congregation in Rome, so little can others be, be they secular princes and their consistories and superintendents, or bishops, or presbyteries, or high church councils, or high church colleges, or synods, and so on. For neither the church as a whole nor any individual local congregation has received from Christ, its one and only ruler, any other divine order than that of the sacred preaching ministry and that of the gospel. For neither the church as a whole nor any individual local church has any other divine order from Christ as its one ruler than that of the holy preaching ministry and the distribution of the sacraments according to the Gospel, by which He rules and works faith and love in the hearts, makes righteous from sinners, blessed from cursed, children of God from children of the devil. And through voluntary filial obedience to His word alone does this Head govern His members, the believers, and only His will expressed in the word is their law. But of other laws, as in a worldly principality and civil community, in which there is and must be a basic superordination and subordination of rulers and negated, they shall and will know nothing; for they are all brothers as children of God, and One alone is their Lord and King, Christ; and from this Head alone His spirit and life flow into the members. And in this sense it would be right to say that as little as there is a natural body without a head, just as little is there a spiritual body, namely the church in heaven and on earth, without the one head, the Lord Christ.

But it is wrong to say that the church, whether considered as the totality of believers or as a single local congregation, whether not against Christ, like the Roman Antichrist, the pope, but under Christ, needs some human head and regiment for its life and existence, otherwise no animate body, but only a human body, is needed.

a dead rump is present. Such and similar assertions are absolutely contrary to the gospel and are against the evangelical nature and character of the New Testament church; but their murky source is the lack of clear and sharp distinction between the law and the gospel, the Old and New Testament salvation economy and the state and the church.

The truth according to the Gospel is this: that the heavenly Bridegroom and Spouse, Christ, has given to His Bride and Household, the Church, be it the entirety of all believers or a greater or lesser part of them in this or that place, be it only two or three of them, with and in the Gospel and its official administration or brotherly handling, all heavenly, spiritual and eternal goods and treasures, as there are: Forgiveness of sin or declaration of righteousness before God, the filiation of God, the gift of the Holy Spirit and eternal life. I have given the gift of the Holy Spirit and eternal life to you as your treasure and have entrusted them to you out of my own free grace and mercy. Yes, we must affirm that according to the Gospel, every individual Christian essentially possesses all these things in Christ through faith; for if he has the whole of Christ through faith, he also has in Him all that He is and has, although of course the individual believer cannot form a church, but at least two belong to it in order to form such a community. But even though two or two million may be united in Christ through faith, they have no more in Christ than the baptized infant in the cradle and each individual believer.

But if this view of the church is evangelical truth - if the faithful alone are the chosen race and the royal priesthood, the holy people, the people of property, to proclaim the virtues of Him who called them from darkness to His marvelous light - then it follows irrefutably that if, according to ecclesiastical usage, there is talk anywhere and in what way of ecclesiastical superiors and their regiment, this is to be understood only as a human order. For divine order is and remains only that which the one Head, the Lord Christ, Himself has instituted, ordered and commanded. But this is nothing else than that he, in order to produce and maintain true faith in him, gave the means of grace, the gospel and the sacraments, to his church, yes, with and in the gospel he also directly entrusted a special office to his household, the office of the keys, so that they might entrust it to special stewards who, in public service, according to the order and will of the master of the house, Christ, are to administer the means of grace from community ways and in this are successors of the apostles.

But other delegated powers, public services and offices "for the common good," such as schoolteachers, almoners, cantors, etc., are only branches and auxiliary offices of the preaching ministry; and it is entirely within the Christian freedom, as it is to the whole

Church, so each individual congregation to establish these offices or not, depending on their need and their Christian and ecclesiastical prosperity requires it or not.

As is known, in Jerusalem the apostles were also the almoners. As the number of disciples increased, the church, not the apostles, chose seven helpers for the work of love, to care for widows and orphans and other poor people from the gifts of love of the church, so that the apostles could continue the ministry of the word and prayer all the more unhealed.

The Lord Christ has therefore, apart from and in addition to the office of preaching, not appointed any special governmental office or so-called church government as a divine order and has equally commanded its establishment of His church, as the papist and episcopal church and the Romanizing, i.e. anti-Lutheran Lutherans under the Breslau High Church College in Prussia claim. For where would such an order and appointment be found in the Holy Scriptures from the mouth of Christ? Where would such an order and appointment be found anywhere in Holy Scripture? But if it is missing, then it is not a divine order, but a human order, subject to the government of the divine word and the preaching ministry that guides it. For the latter, by the right action and application of the Word of God, must see to it that, in the establishment of any governing office, whether in an individual congregation or in a federation of congregations formed on the basis of the same confession, everything is done "honestly and properly," namely, that this office, besides and apart from the divine Word and its government, is not granted dominion over the consciences of those who voluntarily, for the sake of love, place themselves in this human order; and secondly, that this office in its negation of the administration, of the means of grace, serve nearer or farther; for any other government, than, for example. B. of the pope, of the Anglican bishops, of the high episcopal sovereigns and their ecclesiastical authorities, which elevate themselves above the administration of the means of grace as something higher, flows from the unevangelical delusion and the assertion contrary to Scripture, that their governmental office is of divine order and therefore of divine right, so that the governed, according to the fourth commandment, have to obey them, as their rightful lords, for the sake of conscience, in all their statutes and ordinances that are not strictly contrary to God's word.

Such delusions and assertions prove that, at best, they have no evangelical understanding of the nature of the New Testament church, that out of ignorance or malice they subvert the evangelical righteousness of their brethren, the common Christians, and establish a legal order in the church after the manner of secular states, and set themselves up as lords and rulers in the church.

But how should it be, according to the Gospel, e.g. in an orthodox national or people's church with the appointment of the regency or

What kind of church government, as a human order, would be ordered if the secular sovereign abstained from all encroachments and encroachments on the evangelical rights of the individual congregations? Certainly not otherwise than by free election of the congregations with equal rights in their representative assemblies, which would confer on the elected representatives of the ecclesiastical magisterium and the audience, whether these latter belong to the secular authorities or are house fathers or unmarried men, certain rights, which essentially adhere to and are rooted in the individual congregations as members of the body of Christ, to be exercised and administered in their stead and in their name. These rights, however, could only be services in relation to the ministry of preaching and its administration of the means of grace. Thus, for example, if these elected persons were entrusted with the responsibility for institutions for the training of godly and gifted young men to become orthodox, doctrinal preachers, for the examination and introduction of candidates fit for the ministry, for the fraternal supervision and monitoring of the doctrine and life and the conduct of the office of the church servants already employed, for the introduction and handling of orthodox hymnals, catechisms and agendas, for an orderly activity of love for the spread of the church, and so on. etc.

This would be an ecclesiastical government in the sense of the Gospel, which would only be in the service of the divine word and its public administration, would not burden the consciences of the brethren with any human laws and ordinances, and would remain the sole head of Christ; and it would not matter much what name it had, whether these governors were called bishops, or superintendents, or consistories, or church councils, or presbyteries, or synods, and so on.

(To be continued.)

Miscellaneous.

The following definition of the "audience" is found in the "Evangeliums-Leuchte, das ist die Kirche unseres HErrn JEsu Christi in ihren Licht und Recht und Heil." Berlin 1865: "The audience is a man who knows everything and can do nothing. The audience is a woman who demands nothing but pastime. The audience is a servant who thinks what his master does is bad. The audience is a maid who always complains about her master. The audience is a child, today so and tomorrow so minded. The audience is all people, therefore it is stupid and also clever. I mean, no one takes that amiss, for one is not an audience."

On the occasion of the review of a book: "Das Leben Jesu. Twelve lectures held by E. Versmann. Itzehoe 1865" the following remark: "With the

We cannot agree with the title; here it is for us: Nomen est omen. Renan, Strauss and the like of them can well write "the life of Jesus"; for them he is nothing else than an ordinary man who came into being through conception and birth and who perished again through death and burial. But it is different for the Christian. He must say: As certainly as a description of a journey is not a graph, as certainly is Christ's walk from and to the Father (Joh. 13, 3.; 16,28.; cf. the Advent stanza: His walk came from the Father and goes to the Father again, etc.) is not a 'life' of Jesus. This is also confessed by our author: he believes in the divine nature of the Lord, in the resurrection, in the Ascension and in the Ascension, - all things that can find no place in a 'vita', a 'life'.

Omission of infant baptism and completion of rebaptism. Ströbel speaks about this as follows: "The baptism enthusiasts are charged with two widely divergent accusations: the omission of infant baptism and the performance of rebaptism. The former is a sporadically appearing error also in Christianity, which prefers 'late baptism' to 'early baptism' and can at least hide behind the Holy Scriptures. The latter, on the other hand, is a nefarious sacrilege, which, even stripped of biblical appearance and equally rejected by opponents as well as by defenders of 'infant baptism', is found only in submerged sects of prehistoric times. Today's baptismal enthusiasts have renewed that nefariousness, but in doing so they deceptively cloak themselves in the name of 'Baptists' or 'baptism-minded'; their proper name is still, as in Reformation times, the anabaptist, the rebaptized; for a potiori fit denominatio."

Ecclesiastical - Contemporary-

I. America.

The Abominable Sect of "Christian Perfectionists". The "Rochester (N. Y.) Observer" brings the following news about a sect existing in the vicinity: This sect calls itself Christian Perfectionists, was founded about 20 years ago and lives according to the principles of the most perfect communism, namely in three different places. The main establishment is four miles from Oneida, Madison County, a two-establishment in Wallingford, Conn. and one in the city of New York. The members of the sect of both sexes, about 250, have neither personal property nor personal borage rights. Everything is communal. They live in communal, beautifully and finely furnished houses with splendid gardens and plantings, have a communal table, move only among themselves in evening societies, keep all kinds of newspapers and engage in a significant and flourishing fabrication. In the residence near Oneida, traveling bags and steel traps for rats, foxes, martens, beavers, etc., which used to be imported from Germany, are manufactured with excellent machinery in excellent quality and perfection. They do very important business, accumulate great riches, live

The food is extraordinarily luxurious, and their cuisine surpasses that of first-class hotels in excellence. However, the consumption of tea and coffee is excluded, and little meat is eaten. The Christian Perfectionists, while recognizing the Bible in all its contents, do not think much of preachers and refrain from prayers and any kind of religious ceremonies, claiming that their whole life is one of continued worship of God. The founders of the sect have proved conclusively from the Bible that the institution of marriage, the exclusive mutual affection and union of persons of both sexes, is unlawful. Instead, they have introduced what the Americans call the institute of "free love". In these communities every woman lives with all men and every man with all women. Regulations are made that not a single spark of personal affection can creep in. Young men may only associate with older "experienced" women and young women with older men, never persons of the same age. Couples' spazirganges, flirtations, entertainment and friendship between both sexes are forbidden.

This will help - to full rirchen. In Dr. Tyng's St. George's Church in New York, the famous opera singer Madame Parepa-Rosa has now been hired as a chorister with a salary of $3000 a year. Since otherwise the ticket costs two to ten dollars to hear this lady in the theater, this institution will certainly attract many listeners (of the Madame, namely, not of Dr. Tyng) to St. George's Church. Even a political paper brings the following statement with the above note: "It is something great to be able to worship and hold services with artists of the first class. Now St. George's Church is only missing Edwin Booth (a famous actor) to read the Sunday lections, then the artistic arrangement of the service would be complete." (Luth. K.-Ztg.)

Unconscientious advice of the **Observer to Lutherans** moving west. In the May 17 issue it says: "If you (Lutherans) decide to live where there is no Lutheran church, do not immediately unite with another church, . . but wait a 'reasonable' time . . . If you then find it suitable to unite with a sister denomination, do so with the understanding that it should be done only temporarily, and if a Lutheran enterprise is begun, unite again with these entrepreneurs and give them your hearty cooperation."

Re-introduction of catechism exercises in the southern churches.

In Newberry Conference on March 29, the following resolutions were passed:

> "Resolved, That in the opinion of this Conference the present condition of the Church in this Conference and within the limits of this Synod requires a return to the use of catechization of children and young people which was held in high esteem in ancient times.
>
> "Resolved, That the preachers connected with this conference, who have abolished or neglected this usage, be requested to reintroduce it as soon as practicable as one of the distinguishing marks of Lutheranism and as a means of teaching our young people the doctrines of discernment."

Brother Bomeß gave a speech in reference to these resolutions. His experience in preaching seemed to imperatively demand such a return. Where only this use had been neglected, he had found a deplorable ignorance in the discernment doctrines of the Lutheran church. He had found that among the old members the most discerning Lutherans and faithful Christians and the most enthusiastic and active members of the church were those who had been thoroughly catechized in their youth; that the signs of the times indicated the necessity of some demand for the "old paths.

A Union Last Supper Celebration in the West. "The kingdom of God is at the door!" exclaims a Western preacher as he begins to describe a Union Communion celebration which took place on Sunday, March 3, in the Second Congregationalist Church at Rockford, III, at which the Honorable M. P. Kinney is pastor. Around the pulpit

There were eleven preachers of the gospel: four Methodist Episcopalians, three New School Presbyterians, two Congregationalists, one Old School Presbyterian, and one Swedish Lutheran. The eleven hundred communicants could not all find seats, for I noticed a number receiving the signs of the Body and Blood of Christ standing in the rear of the church. The solemnity and grandeur of the whole service surpassed anything I have ever seen on earth. The Christian people of Rockford will remember the incident as a particularly joyous one. In the evening the Old School congregation and the Congregationalist congregation worshipped together, and the Honorable J. S. Grimes preached, and the place was solemn and silent, for the Spirit was there. On the east side of town the New School congregation and the Congregationalist congregation held evening services. God is coming down on these congregations.

(The Evangelist.)

German General Synod Paper. The reasons why the same should be erected are found in the Lutheran Observer of April 26 as follows: "To replace the moral deficiency among the Germans, to convert them from nationalism to orthodoxy, and from formalism to experimental and practical piety,"

About the success of the "Buffalo Colloquium" Dr. Münkel writes in No. 16 of the "Neues Zeitblatt": "We are no less pleased about this new step towards the unification of the separated in a time of turmoil than about the fact that this step has been taken so heartily and without lurking side courses with ambushes. More has happened than one dared to hope for before, and at least so much has happened that one can have good hope for the continuation. Glory be to the men who have won this victory over themselves! Not everything has happened yet, of course; the division from the Missourians that has been eliminated has been replaced by a division among the Buffalonians themselves. The latter is no less to be deplored than the former was. However, if a community that has lost its way for a while were to wait until all its members had joined it before turning back, unity would very seldom be achieved. Unification with the truth comforts over all separations; without it, all unification is only a worldly or apparent unification, which makes for an evil conscience. It is especially to be regretted that men like Maschhop and v. Rohr have gone behind them again. But if Grabau and Walther both go too far, will they succeed in finding the right middle ground between the rain and the eaves? Good things take time. He who cracks one nut after the other gets further than he who shoves all the nuts into his mouth at once."

In No. 9 of the "Neues Zeilblatt", Dr. Münkel expresses the following opinion on the **position of Missourians with regard to the newly formed Lutheran General Synod:** "It is not indifferent what is taught here and there in the church, least of all that denounceable errors are tolerated or even released and recognized in certain forms. This threatens the unity and purity of the church. A community that possesses doctrinal unity can have good reason to close itself off from a clouded and confused community, even if it does not deny it the name of a Lutheran one for the sake of the common confession; and especially in the loose free churches, where regional church considerations no longer apply, precautions must be taken so that the community is not put at risk. Even if it has to accept that there are many essential errors in it, it cannot tolerate that they assert themselves and demand recognition.

II. **Abroad**.

Germany. Therefore, a dear brother writes us, among other things, the following: "You know well that Delitzsch is going to Leipzig through Luthardt's influence. A conference is to be held in Leipzig at Pentecost. Scheurl from Erlangen is to give a lecture and make propositions to the assembly in order to finally address a memorandum for the preservation of the Lutheran Church to the King of Prussia (!). There then Kahnis (!!) etc. will be appointed as

defensores fidei! I already reproached the former for putting himself outside the continuity of all Christian confessions with his teaching (Dogmat. I.) that Christ is God in the second sense of the word (which is probably nonsense?). To think of this and his like as a protective wall of Lutheranism is a bitter mockery. And now to seek protection from the reformed King of Prussia (cf. the recent decree of the Oberkirchenrath in Berlin) against the Union! I mean, whoever wants to be protected in his faith is already bereft of everything that our church teaches as faith. ... The new organization of Germany under the Berlin regime puts the Union on top, which is now raging like cholera. Our Saxony is ahead. Hanover is lost, Schleswig-Holstein, Lauenburg! Lost because they were before. Out of political opposition, one wants to see fine 'Lutheran' consistories preserved. By the way, the call of the powerful Protestant association for a "German national church" is getting louder and louder. In addition, this Breslau chiliastic papist clergy! I will be surprised if they do not address a letter of condolence to Grabau..... In America, the Lord is now giving his word a course that cannot be found anywhere else in Europe, and perhaps he wants to have a revitalizing effect on the church of our fatherland from there. May the Lord God preserve for us in Germany a seed of His church of the true confession! If this were not possible for the sake of great wickedness, then the desert would be more terrible than Sodom and Gomorrah. I still hope. I have come to know many a country and have always found that the only ground for the depth of the Lutheran doctrine are the Germans - whether here or in America. But it is getting very dim with us - the whole train of spirits is going to the surface, and the pope has excellent prospects, only that he himself is so blind not to see that he will live very gloriously, even if he should lose the worldly crown to Garibaldi. I wonder if the day will not yet have fully inclined? -"

Simple and practical. In the "Evang. Kirchenzeitung", December - issue, we find the following in the "Nachrichten über Nassau": "At the introduction of the Union, it was prescribed to cut two kinds of hosts out of white bread and wafer plates, to brush the white bread with egg white by means of a brush and then to press the wafer plate on it. However, this gruesome manipulation has fallen into disuse." - Why do you think that is? Have the eggs become too expensive, or has the baking together with egg white taken too much time? It is a pity, by the way, that it has fallen into disuse; it was the simplest and most practical means of making a commemorative meal out of the Holy Communion. It was the simplest and most practical way to make the Holy Communion a commemoration of the blessed introduction of the glorious Union and to show the wooden, stiff-headed Lutherans in the clearest possible way how immensely easy it was to bring about a Union: White bread - egg white - wafer plates, that's all!

Faith in God and the Naturalists. E. Naville has published seven speeches under the title: "Der himmlische Vater" ("The Heavenly Father"), which he held in Geneva and Lausanne and which were published in an excellent German translation by Haessel in Leipzig in 1865. In this excellent book, among others, the question is dealt with whether natural science basically leads to the denial of God. In order to justify the answer in the negative, Naville cites several passages from the writings of the most important men in this field. Keppler opens the series. He says in the book in which he recorded his immortal discoveries: "The wisdom of the Lord is infinite; as is his glory, so is his power. You, my soul, praise your Creator, for through Him and in Him are all things. In Him is locked up both what we do not know and our vain knowledge. To Him be praise, glory and honor forever and ever!" - When Copernicus communicated a new and important assertion, someone made a considerable objection and asked: "What do you answer to that?" "Nothing," Copernicus replied, "but God will give grace that the answer may be found." Galileo later discovered with the telescope that Copernicus had been in the right. - Newton wrote in his main work: "The Lord of the heavens rules all things, not as the soul of the world, but as the master of the universe. Because of his omnipotence we call him the only one.

ruling God." Ritter in Berlin, whom even France calls the "creator of scientific geography," is described not only as "a spirit who found the Creator in creation and who bowed before him, but as a kind and active Christian who made it his business to share his convictions with others."- The greatest botanist, Linné, writes in his System of Nature: "O Lord, how great and many are thy works, and the earth is full of thy goodness." - The great physiologist Müller in Berlin openly professed the Christian religion. - The most famous chemist, Liebig in Munich, at first believed to have found that there is always a certain utilization of the soil which is not replaced in the natural course, but for which substitution can be made by means indicated by chemistry. Later he explained: "After I had subjected all facts to a new examination, I found the cause of my error: I had erred against the wisdom of the Creator. I believed in my delusion that there was a gap in the admirable chain of laws, which determine the life of the earth's surface and keep it eternally fresh, which I powerless earth worm was called to fill. It was already provided for it, but in such a wonderful way that the possibility of such a law could not even be guessed by the human reason." - In order to hear also a physicist, Naville turned to one of the first, Faraday in England, and received from him on November 6, 1863, a friendly reply together with a paper which Faraday had published earlier, and to which he now refers in the letter to Naville. In it it says: "Also in earthly things I believe that God's invisible being, that is his eternal power and divinity, can be seen, if it is perceived in the works, namely in the creation of the world" (Stader Sonntagsbl.).

A recent **address of the Hanoverian clergy** to the Lutheran Landesconsistorium has given rise to an agitation, the reason for which can be seen from the address itself. It reads: "On October 9 of this year, the High State Consistory asked the King to publicly declare that he is willing to leave and protect the Lutheran Church of Hanover in its confession, in its public legal position and in its constitution. The undersigned clergy feel compelled to express their warmest thanks to the High Royal State Consistory, and also share wholeheartedly the feelings of gratitude with which the same received the answer given by His Majesty and communicated it to the clergy of the state. For - and this is what especially reassures and delights us - we may now, trusting in the royal word, cherish the confidence that according to § 66 of the Church Council and Synodal Ordinance of 1864, as well as according to § 1 of the royal decree of April 17, 1866, "we will continue to have a purely Lutheran, independent church authority, not subordinate to an independent Oberkirchenrath". Testifying to our gratitude and devotion, we do not wish to conceal the request that the High Royal State Consistory continue to protect the right of the Lutheran Church and to be assured that we will stand by it with our intercession and all our strength." The petition is covered with 700 signatures, handed over to the Landesconsistorium. Of the 1200 clergymen, about 500 signatures are still missing, because they have not yet received the address. There will be only a few who refuse to sign. The concern about the Union and especially about the unirrelevant Oberkirchenrath? was so general that the request of the Landesconsistorium to His Majesty the King arose from it. . .. Political intentions were also attached to this address, as if one wanted to defend a last remnant of former independence from Prussia. Even in higher places, therefore, the address is said to be badly noted, if this newspaper message is not invented to first arouse suspicion in higher places..... It is only an ecclesiastical address. However, even as such it has caused bad blood, and that, "as to be expected", among the die-hard Union fanatics in Old Prussia, who since the days of the annexation seem to have lost sight and hearing about the one thought,

that the newly acquired territories should be incorporated into the Prussian Union as soon as possible. The N. Ev. Kz., which has preached moderation and mildness for years and has forgotten it only when Lutheranism became inconvenient for it, seems to have gone completely berserk since half a year ago. To the best of its ability, it has helped to sow the seeds of distrust against the Prussian regime and bitterness about the attacks of the violent Unionists in the new Lutheran districts. If this paper had to deal with the Catholics, then it reassured them that Prussia should not be regarded as the stronghold and supremacy of Protestantism, but only as a state of parity in which the various confessions could live side by side in peace on an equal footing. But if the paper had to deal with the Lutherans, then Prussia was the stronghold and supremacy of the Union, then all parity was forgotten, then for the sake of the unity and great power of Prussia no two churches were allowed to exist next to each other. They were forced to become part of the Union and to obey the united Oberkirchenrath. At the most, a few councils from the new provinces were to be added to the Oberkirchenrath, of course according to the unified selection. For this reason, the N. Ev. Kz. has already taken a dim view of the letter of the Hanoverian Landesconsistorium of Dec. 9 of last year. It is a bad thanks for the king that he let the end of his decree be postponed, or that he did not also express the conviction that the desire for growing unification in the Protestant church will now also be all the more joyfully fulfilled in Hanover.... If, however, even from influential quarters, in spite of the royal promise, work should be done secretly and publicly to trap us in the union, then it is also understandable that, mindful of the coming times and the change of things, everything is done in Christian vigilance so that "we may continue to have a purely Lutheran, independent church authority, not subordinate to an independent Oberkirchenrat". This desire is shared not only by the 700 clergy. With only a few exceptions, all those who have knowledge of the matter, may they belong to whichever party they wish, agree that subordination to the Berlin Oberkirchenrath would be a misfortune for the Lutheran state church, and probably, not to say more, it would only be possible to enforce it by force. (N. Ztbl.)

Church Conditions in the New Prussian Lands. A correspondent of the Ev. Kirchenzeitung reports: "In Hanover (city) there was a large Lutheran military (garrison) congregation with three preachers, a Lutheran school, with three teachers who are at the same time cantor, sexton, organist, Now the Prussian garrison is there, has an unirreformed clergyman who has taken the Lutheran garrison school and its teachers and church officials into his administration or service and possession without further ado. The Lutheran or Reformed soldiers are free to choose whether they want to make use of the office of the unirish garrison preacher or a Lutheran or "Reformed" preacher for official acts that occur. However, the latter must then send the notes for his church book to the unirite military preacher; he thus treats such soldiers as belonging to his congregation. Münkel also points out that if all North German contingents form a federal army, this cannot remain without repercussions on the confession and church affiliation of the soldiers. - Hesse. The Minister of Culture has asked the consistories of Kassel, Marburg and Hanau for an expert opinion on the establishment of synods in Hesse, similar to those under the Rhenish-Westphalian church order. . . The majority of the clergy of the territories ceded by the Grand Duchy of Hesse to Prussia have been refused by the authorities in response to their request of November p. to be ecclesiastically united with Nassau, because their congregations belong to the Lutheran Church, while in Nassau a non-denominational union applies. However, the clergy and the church government are not to arbitrarily change the confessional status of the congregations, but to respect, preserve and protect it. Pastor Lorch in Willershausen (Hesse) was suspended in 1865 for heresy, but has now been reinstated after promising to refrain from polemics against the church's doctrinal concept in his official capacity. The preachers,

who signed a petition in Vilmar's case are called to account. A Masonic lodge is opened in Kassel, which the Elector's government had not permitted. - Schleswig. A pastor Christensen in northern Schleswig, who refused to hold the FricdenSfest, has been dismissed from his office without pension; in Alsen, three others who refused to pray in church for the King of Prussia have been deprived of their offices; likewise, pastor Grote in Hildesheim for insulting the King of Prussia in the pulpit; a pastor Nicolasse has been taken to Minden for spreading proclamations of King George."

The judgment on Oestreich. Hengstenberg writes about this in his preface to this year's Evang. Kirchenzeitung: "In the past year we have seen the seriousness of God in the judgment on Eastern Austria. If we investigate the ultimate causes of this judgment, our gaze remains fixed on the violent extermination of the church of the Reformation in Eastern Austria. A contemporary confessor in Raupach's Evang. Oesterreich 1, 268, tells us how this happened: The Friulian and other imperial people, among them also Turks and Tartars, were given ordinances in Eastern Austria, by which the Protestant estates residing there were attacked with robbery and taking, devastation of the country, cutting down of men, women and young children, burning of the Protestant villages and all kinds of evil and hostile tractation in such a way that Scythians, Huns, Barbarians, Attilans and Tamburlians could not have made it worse and more cruel. An even more authentic account is given in the 'allerunterthänigste Supplication etlicher niederöstreichischer Landstände an die Kaiserliche Majestät' (Raupach 1, Beil. p. 56). It begins with the words: The incessant and continuing ruin of the country, misery, anguish and distress, which have been perpetrated by the unfortunate Cosagnes and other people of Your Majesty by robbing, murdering, plundering, burning, cutting down and other barbaric atrocities, cause us to take our refuge once again in God to Your Majesty. We have already called upon Your Majesty many times. Majesty how the country in general has been scorched and ruined, lords and peasants plundered, the peasant partly slain, partly chased away from house and farm into the woods and stone fissures, the vineyards and field cultivation laid low, the handicrafts blocked, the poor man deprived of food, the crew diminished, virtue, discipline, respectability, police, law and justice prevented, and innumerable sins, disgraces and vices committed by the soldiers. Such barbaric, unchristian and inhuman atrocities have been committed that we are horrified by them when we think of them, and we are almost disgusted to mention them to Your Majesty. They have tortured people young and old, women and men in all kinds of cruel and unheard-of ways, shaking them with ropes, pressing them with wood, tearing their flesh from their bodies with pincers, biting into their chins, shins and kneecaps, cutting their necks, hands and feet, and even their kneecaps, They were hung up on necks, hands and feet, even on secret limbs, women and virgins, even premature children were violated to death, pregnant women were laid on until the fruit could be seen in the womb and mother and child remained dead.' Should I be content with this? says the Lord. Emperor Ferdinand II, to whom this complaint was addressed, had, according to the statement of his confessor, the Jesuit Lamormaini (Raupach 1, p. 69), "in the twentieth year of his age, at the very beginning of his assumed regiment, at Loretto in Welschland, in the presence of the most blessed Virgin, betrothed himself to God Almighty that he would also, at the risk of his life and limb, expel the sects and the sectarian preachers from Styria, Carinthia and Kram. When he was once reminded that he had sworn to his estates for their liberties when he ascended the throne, he answered: 'his mouth had sworn to the Protestants, but his heart to the Catholics'. So he had sworn what he was already determined not to keep when he swore. He had learned that in the school of the Jesuits. He was not a rabble-rouser, not Nero and Domitian. We do not doubt that he spoke the truth, since he said (Raupach p. 72): The non-Catholics are far wrong if they think that I am an enemy to them,

by forbidding them their error. I do not hate them at all, but I love them faithfully. For if I did not love them so, I would be without care for them and let them err. God is my witness that I would promote her salvation even with the loss of my life. If I knew that with my death they could be brought back to the true faith, I would willingly and gladly offer my neck to the message at this hour'. But his religion had not come from above, it had only been taught to him by the Jesuits, and so he had little idea of what sacrilege he was committing, since he interfered with God's work on souls with a "violent" hand. The Jesuits, who always led their pupil by the scruff of the neck, made him believe that he had to act in this way in the service of God and for the loss of his blessedness. The misgivings which the oath and so many other considerations must have inspired could not be present for a direction which does not recognize independent orders of God apart from the church, which considers it a merit to trample everything else underfoot if the purposes of the church can be promoted thereby. This is the leading principle of the Jesuits, and more or less all decided Catholics are infected by it. We see this also in the Prussian Chamber of Deputies. The matter seemed to go off splendidly in Austria. Lamvrmaini reports (Raupach 71): Cardinal Clesel, when he understood in Rome that the preachers had been expelled from all of Austria, which he had always considered impossible, announced in a "loud" voice: This could not have happened without miracles. I want to go there and see for myself what miracles God works through Ferdinandum. But there is material here for a supplement to Plutarch's writing: Of the Late Vengeance of the Deity', as well as to the writing of Lactanz: "Of the Death of the Persecutors. That at that time the foundation for the ruin of Austria was actually laid, was already clear to the deeper-seeing; since the day of Königgrätz it has also become accessible to the more superficial observation. An essay from the Austrian pen in the journal published by Cotta: Das Ausland' states: at Königgrätz the Prussian schoolmasters defeated the Austrians. This was at least an advance over the insipid view, so widespread in the beginning in Austria, which attributed the victory solely to the Prussian needle rifle, whose efficiency, apart from anything else, is conditioned by the "nature of those" who wield it. Apart from the schoolmasters and before them, however, the pastors should have been mentioned, whose influence on the education of the people is much more profound and also dominates the schoolmasters themselves. The main question, however, is: How is it that the Austrian pastors and school teachers, together with the other leading personalities, up to the ministers and generals, have become so incapable of fulfilling their task? And a satisfactory answer to this question cannot be obtained unless one goes back to that fatal Ferdinandean act of violence. Through it, the very core of the Austrian population, which could have become the salt for the whole, was made stupid and insipid. Mortally wounded in spirit, they sank down into the flesh, which alone in Eastern Austria was still left free. The Catholic clergy lost the stimulating spur that had been given to it by being together with the Protestant clergy. Why should it strive for deeper education? It was much more convenient to beat the opponents on the head. By participating in the violence of the government, the clergy had damaged its own soul. The sign of the fratricide Cain was expressed to them, in Austria no less than in Spain." . . . "Oestreich's situation is, humanly speaking, a hopeless one. It no longer has God in its midst, and of this increasing decay is the inevitable consequence. God does not merely hover over human conditions, so that they could continue to exist independently of him, but" is the reason for all of them, and it is wistful to see how all possible means and systems are tried to raise up the decaying state, and thus no success is achieved other than that the decay becomes even greater. Only God from heaven can help, and we ask from the bottom of our hearts that he may help.

may be punished. It is a strange example of divine retribution that the public voice there rises so loudly against the Jesuits that the municipal councils in Prague, Vienna, Trieste, Salzburg have almost unanimously requested their expulsion. It is primarily to them that Oestreich owes its ruin. It was they who fanned and fanned the flames of persecution everywhere. Already in the year 158l a Jesuit gave the Emperor Rudolph the advice: 'Use your right, O Emperor, and kill the servants of Luther with sword, wheel, water, rope and fire'. Behind them stood the pope, whose faithful servants they were. Still on January 30, 1759, Clement XIII sent a consecrated sword to Count Dann, the general, that with it he might exterminate from the bottom up the stinking heresy breathed out by hell. The Strangler Angel,' he wrote, 'will fight by your side to exterminate the infamous offspring of Luther and Calvin, and the supreme avenger of vice will use your arm to exterminate the godless nation of the Amalekites and Moabites from the bottom up.' Truly the word is true: their sins reach to heaven, and God remembers their iniquity. Pay her as she has paid you, and make her double according to her works; and with what cup she has poured out for you, pour out for her double. God seeks to atone for the sins of the fathers in the children only when the children walk in the footsteps of the fathers, but that is unfortunately also the case here; in the Reformed Church, what Calvin once did to Servet is unanimously rejected as a result of an after-effect of medieval principles, whereas the Jesuits and the Pope still hold fast to those pernicious principles, which are expressed anew in the Encyclical, and they would still act just as they did before if they had the power to do so. Is the judgment on Austria intended to serve as a means of self-exaltation? No, truly not, it is to put the word of the Savior before our souls: 'If you do not mend your ways, you will also perish'. Likewise the word of the apostle: 'Therefore see the goodness and the earnestness of God, the earnestness in those who have fallen, but the goodness in you, provided you abide in the goodness, otherwise you also will be cut off.' Public papers report: On May 18 of last year, a Catholic and a Protestant sat in a tavern in the village of O., Canton L. (Rhine Palatinate), and mocked about religious things. Among other things, they talked about heaven; one of them said: I give my share of heaven cheaply; the other said: I sell my share for a penny. No sooner was this remark uttered than one of the mockers fell from his chair and was a corpse; the other mocker suddenly felt unwell, sent for the doctor, and a few hours later he too was a corpse.* There we have the picture of Austria and Prussia. We must not forget that the battle of Königgrätz was preceded by that of Jena, the great reckoning which God held with Prussia because of the spirit of godlessness excellently cultivated by her, which had left nothing healthy in her from the sole of her foot to the crown of her head and had made everything hollow and rotten. In Jena we received the divine answer to rationalism. Can we deny that this 'secret' is now stirring again among us, that it occupies the professorships far and wide and fills the public papers with its powerful errors? Is it not a disgrace that with the Prussian occupation the spread of the Masonic Order goes hand in hand, e.g., in Kassel and in Kiel. in Kassel and in Kiel, which was actually founded for the purpose of dragging the honor of Christ into the dust, and which, in place of the God of revelation, rich in grace and in judgment, put the misty image of the deistic God, a mere 'builder of the world,' who freely places the finished world beside him, who cannot love and cannot be angry, who reclines on the vault of heaven and leaves the earth to men, so that they can follow the inclinations of the natural heart without being inspired?"

Is there still a Lutheran church in the united state church? Dr. Münkel speaks about this in No. 4 of the "Neues Zeitblatt": "A specific explanation of what the Union actually is can be found in the church-regimental notices. General Superintendent Büchse!l sums up the essence of the Union in three points: the spirit of moderation and mildness, the common church regiment and the

Communion of the Lord's Supper. The essentials cannot be better stated from this point. This much is demanded by the church regime everywhere, and this much is necessary if the union is to have any air and light at all in the national church. Within this threefold wall, the special confessions can then also build themselves up in their own idiosyncrasy; they can call themselves Lutheran, rennet, uniformirt, in constant remembrance that their name is unirt, their surname Lutheran, reformirt. They may teach and officiate Lutheran, Reformed, Unirt, but never and under no condition may a church separation arise from it. One national church in three forms, three times the same and yet three times different. Space for the diversity of special life, and yet tight bonds for the harmony of living together. This is how the national church presents itself from the regimental chair. - It is time that we ask our main question: Is there still a Lutheran church in the united national church, if the above concept of the union is the only permissible one? This is what is claimed. One gives as a reason: Not only does the unchanged Augsb. Confession rightly exists, the peculiarities of the Lutheran doctrine are also to be kept sacred. Wherever the public and recognized doctrine is Lutheran, there is also a Lutheran church. According to the Augsburg Confession. According to the Augsburg Confession, the church is there 'where the Word of God is taught purely and correctly, and the sacraments are administered according to the institution of Christ,' both of which are done in the Lutheran division of the national church. - What is asserted by this side is decisively denied by the opposite side. The Lutheran doctrines of distinction, they say, may still be taught and expressed in the divine service, but not as essential doctrines, as they are clearly described in the Cabinet Order as extra-essential. If they were essential, they would have the force and value of the articles of faith, which must be confessed, defended and maintained in exclusive validity for the sake of conscience. They would necessarily bring about a separation from other false-teaching church communities as at the time of the Reformation. Now, however, the exact opposite happens in the unchurched national church. The special doctrines must not be a reason for separation, even though the union is a unification; and that the separation is really no longer justified is proven by the communion of the Lord's Supper. The Cabinet Order of October 11, 1853, says that the distinctiveness of the confessions in the Lutheran National Church is to be kept sacred; but this applies as well to the Reformed as to the Lutheran distinctiveness. If now quite opposite doctrines, which make war on each other like yes and no, are both to be held equally sacred, who can carry this out without assigning to the Lutheran doctrine the value of the Reformed one and allowing the yes to be more valid than the no, and who does not see that the difference between the two doctrines is thereby abolished? The doctrines are still valid, that is true; but they are no longer valid as articles of faith, they are only valid as non-essential ways of thinking, views, or whatever one wants to call it. They are left to the congregations, like ceremonies that have become dear to them, which can fall again when time and love change, but which must never be erected as ecclesiastical barriers. This is the spirit of moderation and gentleness, not only that one no longer zealously condemns, but that one also tolerates, spares, and honors foreign views, even if they should be erroneous, and proves this by gladly admitting those of other faiths to the ecclesiastical community. - It is therefore correct that the Lutheran confessions should exist in their entirety, but that they should be set aside in the doctrines of distinction, or that no ecclesiastical consequence should be given to them. If we consider that the deity of Christ may still be taught, but that every denier of it may be declared to have full rights in the church, then the deity of Christ is no longer an exclusively valid article of faith, it is no longer an essential article. We would say: it is confessed with the mouth and denied with the deed. Under these conditions, therefore, we cannot do otherwise than deny the Lutheran confession of faith to the united national church, and declare the Lutheran church abolished, even if we concede that such a church can still retain Lutheran traits or a Lutheran coloration. It is not purely emptied of Lutheran character, but the Lutheran is not the negating, determining, but the determining."

A new collection of Luther's letters. For Luther's correspondence, we had until now primarily the collection organized by De Wette, to whose five volumes Pastor Skidemann added a sixth part in 1856. A new collection of many of Luther's unknown letters was published last year by the archivist at Weimar, Dr. C. A. H. Burckhardt. The new editor has been able to open the most productive sources for it in a wide circle; his efforts have also gone far beyond the borders of Germany and have found the kindest support in Sweden, Denmark, Austria, Hungary, and Italy. The collection gives everywhere corrections and improvements in the names, the number entries, the different readings etc.. In addition, letters to Luther are also included here, which De Wette did only in the rarest cases. (Church friend.)

The Neue Evangelische Kirchenzeitung writes the following about Hengstenberg's vote on the church question in the New Prussian states: "We are the most determined opponents of the Protestant Association, because we see it striving towards the secularization of the church, but it has healthy, justified thoughts and impulses: the unity of the Protestant church and the congregational principle. These vital instincts will prevail, that is no question at all for the insightful; but our struggle must be that these vital instincts do not deny the Christian spirit, do not go astray. Hengstenberg should therefore not take any further trouble to instruct us about the phenomena of the time; a blind man is a poor guide through dangerous regions. Like Pastor Feldner, whom we met in the Illusions, Hengstenberg pleads for a threefold division of our national church. In two essential points, however, Hengstenberg's proposal differs from Feldner's. Feldner wanted to ask the congregations which of the three churches they would like to join; Hengstenberg most decisively rejects this proposal. Feldner wants a pure separation of the three churches, Hengstenberg still has union thoughts. The church ceases to exist if it is not a power over the congregations," writes Hengstenberg. We would be eager to know where to read this passage in Luther. But we know well where to find it: in the Catechism Romanus of the Jesuit Canisius. According to Lutheran doctrine, the congregation is the church. Every child knows that. Why does Hengstenberg not know it? Because he does not want to know it. The church must be ruled," his principle bites; for without such rule anarchy must arise. Nothing will come of it; we still have the Lutheran field cry, and one would hear it everywhere: Of the freedom of a Christian man! Hengstenberg is neither a Lutheran spirit, nor does he stand in the Lutheran doctrine."

Regarding the relationship of the Lutheran Immanuel Synod in Prussia to the Lutheran regional churches, we find the following in a report of the "Freimund" about the meetings of this synod, in the number of February 14: "Most of those present considered the regional churches of these countries to be irredeemably forfeited to the Union, so that the hope remained that a Lutheran nucleus would emerge from the decay (with which we could then cultivate fellowship). To take steps from our side now to join these national churches seemed inappropriate to the assembly in view of the great uncertainty of the future and the council was applauded, we must let the matter come to us. - Another question was whether we could not enter into closer ecclesiastical fellowship with the Lutheran Church in Bavaria, in such a way that we would allow ourselves to be visited from there and ask for an examination of our candidates, so that it would become clear that we were cordially prepared to submit to ecclesiastical supervision, provided that this was not practiced on the basis of false doctrine. It was decided to take the steps that seemed appropriate in this regard.

*Whether this fear will come true, the future must teach; that the danger is very great, cannot be denied, nor that the national churches have deserved punishment by their sins. There is nothing left but to command the matter to God. Ehlers.

In Veneto, the English Bible Society has sent out colporteurs. Since the end of November, a Waldensian has been holding numerous Protestant services in Venice. Incidentally, a Lutheran congregation (now Pastor Wittcher) has existed there since the Reformation, so far very limited and hidden. In Verona Benedek has had a Lutheran church built for the Lutheran soldiers of the Austrian army. In Milan an educational institution for Protestant laymen opened six months ago under the protection of the American Consul. (B. Monatsschrift.)

A new pope. Dr. Münkel reports the following in No. 11 of the "Neues Zeitblatt": "The Gustav-Adolf-Association has built a beautiful little church for the Protestants in Braunau in Upper Austria, about which the Gustav-Adolf-Bote, according to the Salzb. Kb., writes with joy: 'Now, thank God, the Protestant religion is not only respected here in Braunau, but in the whole Innkreis, yes, in the whole of Upper Austria. The death blow intended against the Lutheran Church in this region (during the war) has been avoided and has fallen back on its authors. But if we now ask ourselves from where the many joyful celebrations - for every Sunday in the month is a joyful celebration - are prepared, then all eyes fall on God the Most High, on Jesus Christ and on his representative on earth, the 'high' (why not: most holy?) 'Gustav-Adofls-Verein in its entirety.

In Braunschweig, free parents who refused to have their children baptized were sentenced to a 14 thlr. fine. (B. Monatsschrift.)

In Dresden, the clergy refused to participate in the week of prayer announced by the English Alliance. The English and Prussian legation preachers (Wright and Ebert) held the prayer meetings in the former's apartment, half English, half German. (B. Monatsschrift.)

Palestine. 25 years ago (January 21), the Protestant diocese in Jerusalem was established; now there is Bishop Gobat, German pastor Lic. Hoffmann (son of the General Superintendent). In the deaconess institution in Jerusalem 450 orphans (half of them Muhamedans) are educated. A special house for the educational institution is now being built on Gottfriedshöhe. The asylum for lepers is soon to be opened. Missionary Müller educates 45 children in the mission house in Bethlehem, including the children of three Bedouins. In Beirut, the German congregation flourishes under Past. Edel, who also visited Damascus and baptized there. In Alexandria, the first German Protestant church was consecrated on March 22, 1866, to which the Pasha contributed 7000 Thlr. In Cairo a Protestant congregation was formed under the influence of the Chrischona Mission. The Prussian Association, which collected 6534 Thlr. in 1866 (more than ever before) and is rid of its debts, is now collecting funds for the construction of a German Protestant church in Jerusalem. (B. Mtsschr.)

The British Bible Society sold 25,248 copies in Austria in 1865. In 1866, however, it sold 58,000 copies. (B. Monatsschrift.)

The hall of the "Evangelical Alliance" in Paris, where Christian conferences will be held during the World Exposition and preaching will take place in various languages, is ready and can hold 500 listeners. (B. Monthly.)

The Jewish Alliance in Paris, which has the purpose of promoting Jews and Judaism all over the world, has spread its organization all over the world, has 5000 contributing members and took in 50,600 francs in the last 18 months. (B. Mtssch.)

Misprint in the previous issue.

Page 156 line 6 from the bottom read instead of: one - none.

Doctrine and Defense.

Jahrgang XIII. July 1867 . No. 7.

Pastoral Theology Materials,

communicated by C. F. W. W.
(Continued.)

§ 19.

With regard to the marriage of those who are entrusted to the spiritual care of a preacher, he has a threefold duty: 1. to consecrate only those whose marriage is not opposed either by human (i.e. civil) or divine law; 2. to perform the consecration in a proper manner, so that the marriage bond is not dissolved in defiance of God.

Annotation.

In the preface to his Marubüchlein (Book of Marriage), Luther calls marriage a worldly business in which the church servants have no duty to regulate (X, 85t.), and in his "Schrift von Ehesachen" (Writing on Matrimonial Matters) of 1530 he writes: "I am afraid of the examples of the pope, who also first got involved in this game and took such worldly matters to himself, until he became an absolute world ruler over emperors and kings. So I also worry here that the dog will eat leather and be seduced with good opinion, until we finally fall out of the gospel again into vain worldly affairs. For when we begin to be judges in matrimonial matters, the battle wheel has taken hold of us by the melon and will carry us away, so that we must judge the punishment. If we are to judge the punishment, we must also judge body and goods; so we have gone down under the wheel and drowned in the waters of worldly commerce." (X, 893. f.) Such and similar statements are, however, only opposed to papocesarism, by virtue of which the papal priesthood declared civil marriage to be a non-marriage, only marriage mediated by a priest to be a true marriage and the latter to be a sacrament, and also wanted to decide what, with respect to the marriage order, concerned the state, could be permitted or forbidden by it or not (cf. Matth. 19, 8.).

But since in matters of marriage the conscience must also be consulted with God's word, no minister of God's word can completely abstain from it. The power of the preachers of the gospel, says Luther in another place, "cannot go further than over that alone which is called sin in the sight of God; that where it touches or turns, its rule shall also touch and turn both, and all that lives and is called men on earth shall be subject to this rule. (XI, 1035.) Although the Lord Himself rejected the request: "Master, tell my brother to divide the inheritance with me," and answered: "Man, who has appointed me judge or judge of the inheritance over you? (Luc. 12, 13. 14.) The Lord, on the other hand, immediately dealt with questions concerning marriage. Matth. 19, 3. ff. Everything that is to be decided from God's word belongs to the circle of duties and powers of the ministry. Luther, too, not only preached many wonderful sermons on marriage, but also wrote entire writings about it and had them published. How far Luther was from claiming that marriage matters could or should be ordered by the secular authorities for the conscience can be seen from a letter Luther wrote on January 13, 1524, concerning a marriage case, in which it says: "If he is otherwise uncertain, he cannot be certain by the consent of the prince, whose office it is not to decide anything in this matter, and since it is the business of the priests to give answers from God's word, from whose mouth one should seek the law, as Malachi says." (Letters, ed. by de Wette. II, 459.)

Joh. Gerhard speaks about this very thoroughly. He writes: "Necessity itself demands that, in addition to other articles of the Christian faith, the doctrine of marriage be treated and explained in the church, with an indication of the true and firm grounds of orthodox judgment and with a refutation of the dreams of opposing opinions and errors. In particular, however, it is incumbent not only on lawyers and politicians, but also on theologians and church ministers, that they make themselves acquainted with this doctrine with an industrious spirit that spares no effort, so that, when they are called in to judge matrimonial cases, they can show the true foundations from God's Word in disputed and doubtful cases and can rightly counsel consciences. the papal, and the bishops, or the secular authorities at least, do not concern themselves otherwise than with subordination to **the** ecclesiastical regent^, as the Trtdentinum Seff. 24. Can. 12. and Bellarmin in his writing on marriage Cap. 32; which opinion rests on that false premise that marriage is a sacrament and that the pope has the power to give laws uniting the whole church and to dispense in degrees forbidden by divine law.

However, we also cannot approve of that Caesaropia by which the civil authorities claim the judgment and decision in matrimonial matters for themselves alone, to the exclusion of the ecclesiastical office. For that the ecclesiastics are also to be consulted for the evaluation of the matrimonial matters, we J. prove from the nature of marriage. Although marriage is not really a sacrament, it is nevertheless a divinely ordained state, and therefore a matter of conscience, which depends on divine endowment and revealed divine laws; therefore the ecclesiastics, to whom the care of souls and consciences is entrusted, cannot be absolutely excluded from the adjudication of matrimonial matters. 2 From the scriptural norm of this doctrine. All that is taught and presented in the sacred Scriptures. Everything that is taught and presented in Holy Scripture, its interpretation belongs primarily to the theologians and church ministers. Now the doctrine of the institution and laws of marriage, of the forbidden degrees, of divorces, of polygamy, etc., is presented in sacred Scripture. Scripture. Therefore, the interpretation of the same and the assessment of marriage cases depending on it belong primarily to the theologians and church ministers. 3 From Christian and apostolic practice. Christ interpreted the doctrine of the cause of divorce Matth. 5, 31. 32. and when the Pharisees brought a question concerning marriage before him, he did not refer it to the authorities, as he answered when he was asked for advice concerning the division of an inheritance, Luc. 12, 14: "Man, who has appointed me judge or judge of inheritance over you? Paul dealt with the question of marriage between a believer and unbeliever in 1 Cor. 7, 10. ff. In the early church, the pious bishops, when asked for counsel in matters of marriage, expounded their judgment from God's word, etc. See Ambrose's letters B. 8. br. 66." (Loc. de conjugio, § 7..)

§ 20.

Before the preacher proceeds to officially bless a marriage, he must not only ascertain whether he is competent to perform such an act according to the laws of the state, but also familiarize himself with the laws of the state in which he is located, the observance of which is necessary for a valid and lawful marriage, and, insofar as they are not contrary to God's Word, proceed in accordance with them.

Annotation.

In some states, only ordained preachers or preachers in synodal connection are allowed to copulate; in some, even these may do so only after the engaged couple has obtained a license from the authorities; in some, such as in Missouri, this is not necessary at the present time, but they must

In some states, the preachers may or shall make the fiancées swear that they have no legal impediment to their marriage; in some states, the preachers may or shall make the fiancées swear that they have no legal impediment to their marriage. In some states, the preachers can or should make the fiancées swear, in any case or under certain circumstances, that they are not aware of any legal impediment to their marriage; responsible witnesses are required at all times; in some states, parental consent is always required, even after the attainment of majority. In some states, parental consent is always required, even after a majority has been attained; in most, there is a severe penalty for marrying minors without parental or guardian consent; the laws also differ as to the degrees of relationship that prevent marriage and the required age of those to be married; in some states, it is still forbidden at this time to marry whites and coloreds together; in some states, a previous proclamation or posting on the church doors is required for the legitimacy of the marriage bond; the grounds for divorce are not the same in all states, and so on. etc. The general legal provisions concerning marriage in the United States can be found in Elements of the Laws ... . in force in the U. S. by Thos. L. Smith. Philadelphia: Lippincott, Grambo & Co. 1853. (384 pages in 8. pp. 138-143.) The specifics, however, are to be found in the statute laws of the individual states. Both are collected in the following work: "G. L. Drebing, Das gemeine Recht der Verein. States of America, together with the statutes of the individual states. New York bet E. Steiger, 17 North William St. (Price: $4.00.)

(To be continued.)

(Submitted by Dr. W. Sihler.)

Some remarks on some passages of the preface of the evang. Kirchenzeitung of Prof. Hengstenberg from 1867 under the heading: "Die lutherische Kirche und die Union.

(Conclusion.)

The author of the preface and editor of the Evangelische Kirchenzeitung does not belong to the actual Union fanatics, like, for example, the editor of the Neue Evangelische Kirchenzeitung, who seems to be a servile court theologian and the mouthpiece of the unirreformed Oberkirchenrath. Like the latter, he does not want the Lutheran Church to be swallowed up by the Union; rather, in spite of his sympathy for the Union as a good statesman of the church, he desires that the Lutheran Church, like the Reformed Church, should again receive legal recognition in Prussia and that it, too, should again have an independent church government. For in spite of

of this sympathy, yes perhaps preference, and despite his delusion that the unding of the unirte Landeskirche is nevertheless an evangelical church, he is nevertheless a just, sincere man, who does not hypocritize and flatter the political rulers and the powerful and does not approve of the unlawful subversion of the Lutheran Church in Prussia.

In this context, namely, that the Lutheran Church also attains its independent church government, he says, among other things:

"The second is the obligation of the authority to the confession of the Lutheran Church. This, of course, can only refer to what is the real expression of the confession in the confessional writings, to what belongs under the heading of: 'We believe, we confess,' not to the theological execution and demonstration, not to the individual interpretations of Scripture, not to the outbursts against the opponents in general, not to everything that is subject to the change of times and in which progress is a legitimate one."

What is the answer to this?

First, it must be readily conceded that what is obligatory and binding on the conscience in our confession does not refer to the German and Latin style and outward form and presentation; for the same statute of the confession and doctrine could be formulated in other terms, without prejudice to the scriptural conformity and correctness and the instruction of the apostle in 1 Cor. 1:10. And so, for example, in confessional statements of the same doctrinal content and doctrinal concept, the Saxon and Swabian theologians express themselves in different ways. And it would be a reprehensible symbololatry and idolatry, if one wanted to claim that they are in every single word and expression inspired by the holy spirit just as the holy theologians are. The same is true of the Holy Scriptures. In this way, they would be placed next to and not below the written word of God, contrary to their purpose and intention; for they should and want to be nothing other than the orthodox answer of the church to the mysteries and teachings of faith revealed in the Gospel, especially of Christ according to his person, office, work and kingdom.

On the other hand, it is also fair to admit that not such words in the confession bind the conscience to confess, which announce something traditionally historical, which belongs to the realm of human knowledge and is subject to a prudent, disinterested criticism. Thus, for example, when in the sixth article of the Augsburg Confession and likewise in the twentieth article of the Augsburg Confession For example, if in the sixth article of the Augsburg Confession, and similarly in the twentieth article, passages are taken from Ambrose, no reader is thereby obliged to attribute these passages to Ambrose; for supposing that a more detailed criticism of later times, borne by thorough scholarship, corroborated it with irrefutable reasons that the writings from which the said passages are taken do not have Ambrose as their author, the confessional moment of the article in question, in which they occur, would not be weakened or changed in the least.

Thirdly, there is nothing to be said against the fact that not the interpretation

of each individual scriptural passage that occurs in the symbol and does not directly substantiate the article of faith in question, binds the reader to unconditional acceptance. Here it is sufficient that according to St. Paul's word Rom. 12, 7, the interpretation "is similar to faith" and does not understand anything in itself that contradicts other clear scriptural passages and is in accordance with them, although the special meaning of the Holy Spirit is in a darker and more difficult sense. Spirit would not be fully achieved in a darker and more difficult passage.

Fourthly, it is also true what the orthodox and learned theologian Dannhauer writes, "that such symbols do not make binding all circumstances, ways of speaking, proofs and citations. And no less true is what is written in the paper of Prof. Walther on the question, "Why are the symbolic books of our church to be signed by those who wish to become ministers of it, not conditionally, but absolutely?" For there it is said, "that even an unconditional signature by no means implies the recognition that none of the proofs given in the symbolic books for the pure doctrine is capable of perfection, or in other words, that the form, the method, and the process of proof are also perfect, and therefore every faithful minister of the church is bound to make use of the method followed in the symbols and of no other".

In this regard, the difference between the confession of our church, which consists of several writings, and a detailed Lutheran doctrine of faith or dogmatics must not be ignored. The latter, however, is required to present the Christian doctrine in an orderly context of the individual parts on the basis of the divine word and in accordance with the confession, and to provide more complete theological proof in proposition and antithesis. This requirement, however, is not to be made of our ecclesiastical confession; for just as its individual parts were brought about externally by special historical circumstances, so from within it should and wants to be predominantly only a witness to the conformity to Scripture, especially of those articles of faith and doctrine of the orthodox church whose assertion and defense those historical circumstances made primarily necessary. It would therefore be as unjust as it would be unreasonable to demand from the ecclesiastical confession a detailed scriptural proof even where the actual nerve of the article of faith to be confessed is not called into question or where there is only occasional mention of related matters.

If the author of the above passage of the preface would be content with this fourfold concession, it would not be necessary to say anything more about it. However, it has become sufficiently evident from our earlier illumination of his confessional standpoint with regard to Lutheran orthodoxy that it is not that of a simple-minded Lutheran and orthodox teacher. Rather, he seems to want to take and maintain a certain noble position above all ecclesiastical confessions;

and also from this probably comes the delusion that it is not so much about the counter doctrines of the Reformed Church, that this belongs to the area of theological understanding, but is not a cause of the persistent church separation; because, as we have heard above, the Reformed Church is "a sister church of the Lutheran".

With such a position of the writer of the preface to the confession of the Lutheran Church, it can be assumed that he "understands the obligation of the authority (to be appointed to govern the Lutheran Church in Old and New Prussia) as narrowly as possible, and that it naturally refers only to that which is the real expression of the confession in the confessional writings, which falls under the heading of "we believe, we confess": We believe, we confess, belongs, not to the theological execution and proof, not to the individual interpretations of Scripture, not to the outbursts against the opponents, not at all to everything that is subject to the change of times and in which the progress is a legitimate one."

Now what is to be said about this? If we take the words as they are, then it seems to the author that only that in the symbols for the conscience is binding, which is preceded by the words: "We believe, we confess. If this were so, then most of our confessional writings would not have the right to bind consciences to confess; and the judgments of rejection of false doctrines in the Augsburg Confession would also belong to the "outbursts" of conscience. Confession also belong to the "outbursts against the opponents," even this basic confession of our church in its unabridged form would not find any mercy before Prof. H. But even assuming that his conception of the binding nature of our symbols would not have such a narrow and mechanical delimitation, a multiple protest would still have to be raised against the above assertions.

As far as his opinion on the non-binding nature of "the theological execution and proof" is concerned, if this is not included in the above four concessions, the opposite is true; for how would it be possible that the theological execution and proof should not bind the mind and conscience to obligation and obedience, if, from the basis of the divine word, it serves to substantiate the point of confession in question by consistent conclusion? The Apology, for example, is full of them; and who would claim that the manifold theological refutation of the Roman papist confutatio and the substantiation of the relevant article of the Augsburg Confession do not bind the conscience just as much to the recognition of truth and the rejection of error as the article of the Augsburg Confession itself?

The same is true of the "individual interpretations of Scripture. For as long as these are carried out according to the analogy of faith and put even one side of the article in question into the clear light of truth, they already require the assistance of the believing Christian; how much more, then, if they fully substantiate this article and show the seat of the doctrine!

As far as finally "the failures against the opponents" are concerned, yes

The preface to the Christian book of Concord is clear enough about this. There it is said that "the suspension and condemnation of false and impure doctrine" is not directed against such persons "who err out of simple-mindedness and do not blaspheme the truth of the divine word, much less against entire churches within or outside the Holy Roman Empire of the German Nation, but against the false and seductive doctrines and their stiff-necked teachers and blasphemers.

If such soul murderers and destroyers of the church were not rejected by the orthodox confessors in holy zeal for the glory of God and for the salvation of souls and with due seriousness, then these latter would no longer be such confessors, but blind watchmen and dumb dogs. They would then also not be faithful followers of the holy apostles, who, also as an example to them, showed such earnestness and zeal for the pure and against the false doctrine and courageous and stubborn advocates of it. For St. Paul writes Gal. I, 8. 9. against the counterfeiters of the gospel and the doctrine of faith by interference and addition of the law and its works in the churches of Galatia: "But if we, or an angel from heaven, preach any other gospel to you than the one we preached to you, let him be accursed.'" And lest anyone think that he had encountered something human in this, he repeats the same thing in partly changed words, but in the same sense, continuing: "As we have now said, so we also say again: If anyone preaches the gospel to you other than that which you have received, let him be accursed. Likewise he writes of the same false teachers and destroyers of souls Gal. 5:12: "Would to God that they also were cut off which destroy you."

Therefore it was and is quite right that e.g. Luther condemns Zwingli's Allöosis, in which he factually tears apart the person of Christ and nullifies his atonement, as "a devil's larva into the abyss of hell"; and which honest and sincere Lutheran should not with him hate the pope - no matter how much these and those unionists may flirt with him - as the right Antichrist from the bottom of his heart, according to Ps. 139, 21. 22., hate, curse and condemn him? Whoever loves the pure evangelical doctrine, which our church alone professes, from the bottom of his heart, cannot refrain from doing so.

(From Brunn's Missionsblatt of April this year)

What is the need of the church in our time?

(Reading. Neudettelsau.)

How does this question come into our missionary journal for America? some of our dear readers might think and wonder to find a discussion of this question here. However, it is precisely the latest events in the field of our Lutheran Church in America that I have been discussing in the

I have no hesitation in speaking a little more expansively about it, since many of our dear readers have made an urgent request to me to provide not only historical information in our missionary journal, but also other things that are so necessary for the advancement of salutary knowledge, especially in the present evil times. I would like to fulfill this request all the more, because the Lutheran Church in America with its struggles offers us the opportunity to touch upon many questions that move our time, and on the other hand, it would be my greatest joy if our missionary journal could also serve as a blessing to our dear readers in what seems to me to be the most necessary and important thing in our time, in the knowledge of pure doctrine.

It has already been reported that the Lutheran Pennsylvania Synod, after its separation from the united Lutheran General Synod, immediately took steps to bring about a new union of all truly orthodox Lutheran synods in America. It appointed a committee which issued a call for a general assembly to which all orthodox Lutheran synods in America should send delegates and discuss how they could unite with each other on the basis of the unaltered Augsburg Confession. This meeting was actually held in Reading, a Pennsylvanian city, from December 12 to 14 of last year. Sixteen Lutheran synods were represented by their delegates, including the synods of Missouri, Iowa, Wisconsin, Ohio, etc. The meeting was opened with a solemn service in a beautifully decorated church. Inscriptions placed in the church, such as "Keep faithful to the Confession" and "As the fathers in 1530, so the children in 1866" were intended to testify to the spirit and intentions of the meeting. As a basis for the proceedings, a set of theses were adopted which had been written by Dr. Krauth in Philadelphia, a faithful and staunch Lutheran and one of the principal vocal leaders of the Pennsylvania Synod. The purpose of these theses was, above all, to publicly establish the basis of the Lutheran confession for the new union to be formed and to bring it to general recognition. Even if in many respects the way seems to us still very deficient, how mau sought to achieve the latter, the honest heartfelt striving with which the leaders of the Pennsylvania Synod are really concerned about the preservation of the pure and unadulterated Lutheran confession is not to be misjudged. The first of the theses by Dr. Krauth contains the confession of the 7th article of the Augsburg Confession of the Church. Confession of the Church. Thesis 2 states that the true unity of the church is "the unity in faith and confession". Thesis 4 emphasizes that the creeds of the church must be accepted in their true, proper and only correct original sense. Thesis 6 and 7 use the unchanged Augsburg Confession for the basic confession. Confession is declared to be the basic confession of the Lutheran Church, whose doctrines are

"It is testified that only those are entitled to use the name "Evangelical Lutheran" who sincerely and in fact and truth adhere to the teachings of the unaltered Augsburg Confession. Confession. Then it says in the end in the last two sentences:

"These doctrines of the unaltered Augsburg Confession, in their original sense, we recognize as perfectly consistent with the pure unadulterated faith, whose only guide is the Word of the Lord. We reject as false doctrine what it rejects, and we confess that everything which it leaves free in the church also rightly belongs to what is free in it.

"9. Confession, we declare it to be our conviction that all other confessional writings of the Lutheran Church, precisely because they represent only the same body of doctrine and the same articles of faith, by their very nature necessarily teach true and scriptural doctrine. Because of their excellent content, because of the important and necessary purposes that prompted them, because of the position they occupy in the history of the church, because of the general recognition they have received in the church, the following have special significance and validity for us as such pure and scriptural representations: The Apology of the Augsburg Confession, the two catechisms, the two catechisms of the Augsburg Confession, the two catechisms of the Augsburg Confession. Confession, Luther's two catechisms, the Schmalkaldic Articles and the Concordia Formula. They all stand as testimonies of one and the same scriptural faith in complete agreement with the Augsburg Confession. Confession."

These theses were adopted by the entire assembly with complete unanimity.

We heartily agree with what is said in the report from which we take the foregoing, namely, that such a unanimous public confession of 16 representatives of various Lutheran synods of America to the unaltered Augsburg Confession is a great victory and a hopeful beginning of greater unification of the American Lutheran Church. Confession is a great victory for the Lutheran cause, and a hopeful beginning of a greater unification of the American Lutheran Church. Yes, it is a testimony to how powerfully the Lutheran spirit is stirring in America, even in those synods which have not held so exclusively to German ways and customs as the Missourians, but have absorbed more American essence. And who should not be heartily pleased, wherever and from whom one hears such a strong and earnest confession of the pure doctrine of the Augsburg Confession, as it is heard in the synods of the United States of America? Confession, as it was heard in the meeting at Reading, and who should not expect good fruits from it?

Nevertheless, we believe that the confession of the Augsburg Confession as it was made in Neading is far from helpful. Confession, as it was made in Neading, is still far from being helpful, but precisely in view of the serious and honest efforts with which this confession seems to have been made there, it is doubly difficult to ask the question of the Augsburg Confession.

Heart, how can we help so that something right will come out of the whole union that is in mind? and what, above all, is the need of the church in our time?

Our dear Missourians, as we reported in the February number, have the same questions and concerns as we do, and think that before one unites outwardly and professes the symbols, a thorough discussion of the doctrine of our Lutheran symbols is necessary, and we heartily agree with this. With the mere outward confession of the Lutheran symbols it is truly not enough, but the question is whether one also understands the symbols correctly and is clear and united in the real sense, in the teaching of them. But this is the one great main thing that is missing in our time and that we need if the church is to be helped: the return to the pure teaching of the Word of God, and only to the extent that the pure, unadulterated teaching of our Lutheran confession will again come to unanimous and right rule in our time, will our Lutheran church also win in our time the victory that is promised to the faith.

In this regard, we must above all learn to recognize and evaluate the signs of our time. The longer I live and the older my experience becomes, the more the main and fundamental ailment of the church and of Christianity as a whole in our time appears to me to be the unspeakable, hopeless confusion in the area of faith and doctrine, the ignorance and disregard of pure doctrine, which is becoming more and more apparent everywhere, especially among Christians and believers. The main thing is to help that false doctrine is confronted with true seriousness and faithfulness and that the pure doctrine of our Lutheran confession is more and more thoroughly recognized and placed on the lampstand according to the Word of God.

Just under the cover of the Word of God and the ecclesiastical confession, however, false doctrine is usually concealed, and especially today it is quite a fruit of the unspeakable confusion of faith of our time that people come with the most diverse, completely divergent opinions and views and claim that this is the right doctrine of our Lutheran symbols. The most recent meeting in Reading, America, and the confession of the 16 Lutheran synods united there to the Augsburg Confession is an obvious proof of this. Alas, one must not think that those 16 synods are really united in faith and doctrine, but without a doubt they carry in their bosom the whole picture of all the different directions and divisions in doctrine, as they are now generally circulating in the area of the Lutheran Church and all claim to be well biblical or even Lutheran. There is, for example, the Wisconsin Synod, which keeps it quite compatible with the Lutheran confession, with the united church of Prussia in many ways.

There is also the Iowa Synod, which is of the opinion that chiliasm, as it is taught today, the doctrine of the Second Coming of Christ, of a twofold resurrection of the dead, etc., is not rejected in the 17th article of the Augsburg Confession, as well as in the small Lutheran catechism, so that a Lutheran can believe and teach all this and still profess the Lutheran symbols. Yes, just look around today among those who all boast of being Lutherans, or open the textbooks of the newer theological science, which still calls itself "Lutheran": what is not taught and presented there in a colorful and fuzzy manner, and yet everything is supposed to be genuine biblical wisdom and Lutheran confession! Oh, it is truly necessary to become quite sober and to watch that one is not deceived, but learns to distinguish truth from lies. But the most distressing thing is that even honest hearts often deceive and deceive themselves in what they consider to be good Lutheran beliefs, and yet they are only the prevailing false opinions of the time. Yes, it is often quite wondrous how light and darkness mix in the human heart. Schreiber has experienced this in himself. For my part, I publicly left the Union twenty years ago and professed the Lutheran Church, took my oath of office on its symbols at that time, even endured many persecutions for the sake of the Lutheran confession at that time, and yet I must publicly confess here that many main tenets of the pure doctrine, even much in the doctrine of justification and the sacraments, were still completely dark and unknown to me at that time.

Therefore, for the church, in America over there as well as for us here in Germany, the main question in our time is: should it remain as it is, i.e.: should the whole confusion of faith and doctrine, the different parties and directions as they are in the Lutheran church today, remain the same?Shall the whole confusion of faith and doctrine, the various parties and directions as they are in the Lutheran Church today, remain the same, and shall we tolerate and accept them all as right and as good Lutheran, or conversely, shall we not rather recognize precisely in this confusion and in this lack of right pure doctrine the main infirmity and the main damage of the Church of our time, which we must flee and avoid and work against with all means and weapons? If, however, God's pure and unadulterated word is the church's sole foundation and treasure, its shield and screen in all distress and danger, the only weapon with which it is at all possible to defeat and overcome the world and the devil, well, then we certainly cannot be in doubt as to what we must do and avoid.

But I also find this so very clear and tangible from the Scriptures themselves. Scripture itself instructs us. If it is true that we are approaching the last days more and more, we can only look into the scriptures and see what they teach about the dangers of the last days. There is not only talk about the complete apostasy from the faith, which according to 2 Thess. 2, 3. will come before the end of the world.

But how surely the Scriptures also prophesy that the deception of false doctrine will become more and more prevalent. Scripture prophesies that the deception of false doctrine would become more and more prevalent, that false Christs and false prophets would arise, so that, where possible, even the elect would be led astray (Matth. 24, 24.)! This is indeed a clear indication from the Lord Himself also for our time, who teaches us what our main danger is, what we have to watch out for, what we have to be most careful of.

This is also confirmed by every look at the entire course of development of the Christian church history. From the very beginning, we see, the devil's main plan has been to introduce false doctrine into the church. In doing so, he takes from us nothing other than the pure treasure of the Word of God, the source from which life and blessedness flow, the weapon with which alone we can defeat the devil. Thus the devil first succeeded in his great work in the Christian church of old, gradually depriving it of the pure Word of God through creeping heresies and bringing it into the hands of the Roman papacy, where the devil succeeded in almost completely extinguishing the light of the church until the Lord restored His pure and pure Word to it through Luther.

The devil has been trying to play the same game in the Protestant Church since the days of the Reformation: to block up the duel of pure doctrine, to place his lies next to divine truth. Therefore, already in the sixteenth century we see how, through the devil's cunning, a rich seed of false doctrine arises; but the Lutheran church of the sixteenth century still knows how to keep its light pure and loud and beats out the devil with his false doctrines. However, soon after the Thirty Years' War, when the Lord, through Spener and Franke, had brought about a time of new vigorous revival for the Lutheran Church, things became quite different. During the Spener-Franke period, the zeal for pure doctrine began to cool, and the emphasis was placed more on the inner or subjective Christian life. And no sooner had this spirit gained dominion in the church than there was no stopping it; the church fell into the snares of pietism, and from these it fell into rationalism and from that into complete apostasy from the faith. This was the second great fall of the church, which was formed from the disregard and neglect of pure doctrine and creeping false doctrine. And what do you think will become of it nowadays, when the false doctrine keeps its play in the big and in the small, as it is still now? Obviously, there is even less understanding, seriousness and zeal for the pure doctrine in the present time than in the time of Spener and Franke; therefore, if it remains like this, if we do not return to the seriousness and faithfulness of our fathers in the sixteenth century, then it is easy to predict our future, then it will become even easier and faster with us than in the beginning of the last century, namely, the Lutheran Church will hasten toward its complete fall and downfall. It must then, according to the words of St. Pauli

(1 Cor. 5, 6.) Everything that still exists of truth from God will be more and more corrupted by the leaven of lies and darkness and finally be eaten away completely. Therefore, all true Christians should always and again clearly imagine that false teaching is ten times worse than false or evil living. For doctrine is the fountain from which life comes; if this fountain is still pure, there is still the remedy by which the evil life can be healed; but if that fountain of eternal life is blocked up, then there is no more help for time and for eternity. Likewise, false and evil life only corrupts the one who leads it, but false teaching corrupts all who hear it, even innocent hearts, as it says in Rom. 16:18, who allow themselves to be seduced by it.

But I do not have in mind the gross and complete apostasy of the world from the faith, as it is today. The world is going down the road to ruin, and it cannot be helped. Twenty to thirty years ago, however, it was hoped that a large group of believers would rise up again everywhere in Germany, and that they would then place the pure confession of the Lutheran church and doctrine high on the lampstand again, and so it was hoped that there would again be a powerful, strong and unified Lutheran church in Germany. If this had happened, the world would have gone its own way, the church would not have fallen for its own sake, but would only have blossomed all the more gloriously if the children of the world had also outwardly separated themselves completely from the children of light. But has this hope of ours been fulfilled? Oh no! Many believers have been awakened all over Germany, many believing preachers have been found, missions are being carried out, etc., but has the Lutheran Church been properly restored? Unfortunately, there is very little to be seen of it. And why? I see the only fault and cause in the lack of right faith and pure doctrine; in a word, the Lutheran Church of Germany has not succeeded in our time to find its way back to the pure, unadulterated faith and confession of our old Lutheran fathers, that is why it has remained until today a poor bunch torn apart by many false doctrines and parties, which is powerless and incapable of standing the difficult fight with the world, which it has to fight today. But if we, who are and want to be the Lord's people, were all united in the right unity of faith around the pure confession of the divine word and our Lutheran church, then we could sing joyful praises and mock all our enemies, then we would be granted the victory that is promised to faith over the world; Then the bonds of union or the fetters of secular state power, which today threaten to crush and suffocate the Lutheran Church, would also have to be loosened; in short, as long as faith and doctrine remain pure and unharmed, Christ and His Church have and retain the field and the victory. Every false doctrine, however, is a victory won by the devil, and indifference, disregard, neglect of pure doctrine is the way to prepare the way for the devil's victory.

But I do not want my dear readers to think that all the false doctrine I am talking about here is only a minor matter; later I will try to give a more detailed account of some of the false doctrines that are circulating in the Lutheran Church today, and it will then become clear that we are dealing here with more dangerous false doctrines than have ever been fought in the Lutheran Church since the days of the Reformation. For this time I would only like to remind you that the whole position which is now taken in the Lutheran Church of Germany against the pure doctrine is not at all the correct Lutheran one. In sum, one has not yet come to grant the pure doctrine and the Lutheran confession the esteem and the sole undisputed dominion that it deserves and that it had in the old Lutheran church with our fathers. How little is asked today whether this or that doctrine and view, which the newfangled theology has brought up, is really in accord with the Lutheran confession! In many cases, one is almost accustomed to pass over the latter quite easily, and still thinks that one can attach to oneself the reputation of a good Lutheran theologian, if one only adheres to the outward letter of the one essential doctrine of distinction of the Lutheran church from the Reformed, that in the Lord's Supper not only bad bread and wine, but Christ's body and blood are eaten and drunk. Correspondingly, there is little questioning and arguing about pure and false doctrine in public papers, ecclesiastical and theological journals, at meetings and conferences. If one has the general reputation of being a believer, he is welcomed as such and avoided, if possible, to enter into a more detailed discussion of doctrinal questions, so as not to touch a sore spot or a rotten spot. One of the saddest and most characteristic signs of the times in this respect, however, is my experience that even at large public conferences of Lutheran theologians and pastors, where the place for this would be so right, there is so little agitation and action about pure doctrine. Oh, how many such meetings I have attended myself, at which not a word of doctrine was to be heard, from which one could have concluded whether there were Lutheran Christians gathered there at all! Instead of using such meetings to serve one another in the duty of right Christian theologians to promote the knowledge of right doctrine, as well as to bear public witness against the prevailing errors and annually emerging false doctrines, be it in the world or in theological science, one seems to deliberately avoid talking about articles of faith and doctrine, and instead of doctrine one prefers to discuss all kinds of questions and objects of Christian life. This indifferentism to pure doctrine is, on the whole and on a large scale, the ecclesiastical character of our time. Therefore, when

When the Union made more and more progress and finally completely engulfed the Lutheran Church in Germany, why should one be surprised? Then one would only reap what one had sown. And indeed, if the Lutheran Church in Germany does not learn more than before to immerse itself in the truth of the Lutheran confession, to grasp it ever more deeply and thoroughly, to preserve it and to defend the pure doctrine with weapons of justice on the right and on the left, then the enemies of the church will have an easy and quick game.

But at what a dangerous and decisive turning point one has arrived in the relationship described, a point where it is a question of being or not being of the Lutheran church, is shown by the reports from an army camp which is regarded in wide circles as one of the first and most powerful of the Lutheran church of our time. As before, so also in the report on the twenty-five year jubilee celebration of the Neudettelsau American Mission (under the leadership of Pastor Löhe and Inspector Bauer), a unification of all the various parties and directions presently found in the Lutheran Church is again recommended as the salvation of the church. There all these parties "in spite of their differences in doctrine and practice" are nevertheless called "orthodox"! "Beyond the burning questions and without denying their distinctiveness, all these separate" Lutheran communities are to have in the communion of the Lord's Supper the only possible and necessary point of agreement! To demand more orthodoxy than these different parties have in our time is "an exaggerated demand" - "unnatural" - "human barriers that cannot separate what is divinely agreed upon". - With the deepest inner trembling of my heart, I cannot conceal, I have read the foregoing testimonies from the mouth of one of my friends, from the mouth of a Lutheran! They open up for us, I think, the whole abyss at which the Lutheran Church of Germany stands at present. It is so openly and unabashedly expressed that the hope and salvation of the church is no longer seen in the one thing that was always the be-all and end-all of Luther and the old fathers, the sole and unconditional validity and dominion of the Word of God, of pure doctrine, of heavenly truth! No, in Neudettelsau, differences of doctrine are recognized as equal to each other, as "inevitable", and in spite of such doctrinal differences, all are "orthodox" Lutherans. Yes, the spiritual eye is so deeply clouded that in our time, which is permeated by such profound and serious errors as no church era before, one is no longer able to see anything of real and essential false doctrine, nor does one have a word of testimony against it, but one gathers all the dung and filth of false doctrine, lies and darkness that Satan has spewed out in modern times in all the various parties that have arisen in the Lutheran Church through Satan's cunning, and puts on the cloak of

Oh, how sorry I am for you, my brother Jonathan, that you wrote that, yes, that you could write that! - In my Bible I read only of One Doctrine, of One Truth, of One Faith, and next to it the strictest commandments to avoid all false teaching. Thereby I think to remain simple and not to let any falsely famous art distort this one aim of the only right and pure biblical teaching and truth revealed by God. And if, among all the existing Christian parties and confessions, one of which usually teaches the opposite as the other, I were not yet sure which party had the truth, well, the truth alone should always retain the honor, and I would search until I found it; but never ever would I grant the lie, even if it were only the smallest speck of a lie, equal right and toleration at the altar of the Lord next to divine truth. And I find the same confession of the unified truth in all Lutheran symbols and especially in my small catechism, where I hear of no different directions, but only "of the unified right faith", in which all Christianity on earth is gathered, and in the Augsburg Confession, Art. 7, where only the "unified right faith" is found. Confession Art. 7, where only such a holy Christian church is taught, in which the gospel is taught purely. Likewise, in heaven and on earth, I know of no comfort for me and my church other than the daily prayer of our old Lutheran fathers: "Thy word is our heart's protection and Thy church's strong shield; thereby keep us, dear Lord, that we seek nothing else. Therefore, no other parties than those which God's Word, the divine truth, has pure and clear, and woe to us if there were none such on earth or if we could not find them.

Finally, I note that at that meeting in Reading, America, among the sixteen synods that professed the Lutheran symbols there were also the representatives of the Iowa Synod, the faithful adherents of the Neudettelsau principles communicated above. This shows sufficiently how that confession of the symbols was meant, namely, that all the different directions and parties into which the Lutheran Church of our time is divided, from the extreme right, the Missourians, to the extreme left, the Buffaloers (as they were under Grabau), are to be considered as symbolically included and recognized.

God willing, I think that in one of the next numbers I will tell my dear readers a little more about the false teachings that are also circulating among Lutherans today, in order to show all the more clearly how much it is necessary in this day and age to watch and pray that one is not led astray.

Literary Intelligences.

"Soul food for children of all ages. An indispensable booklet for Lutheran schools and families." Compiled and arranged by C. F. Spring. (Lutheran preacher of the Canada Synod.) 1867.

The booklet contains 43 pages and is divided into three sections. The first one contains "sayings according to the alphabet", four under each letter. A booklet of sayings, arranged according to the alphabet, may have a certain mechanical advantage for very young children, who are not yet able to grasp the whole content of a saying, "so that they can better remember them in order". But for children of 12-14 years and for confirmands, for whom this "soul food" is primarily arranged, this order does not fit at all, because children at that age should learn to grasp and apply the relationship and evidential power of the sayings with respect to given teachings. The second section contains: "Creed, which is made by the confirmands in public congregation". Does the author think that this confession of faith, put in question and answer, or rather examination, should be held before the congregation every time as it is printed there? And it almost seems so, since he says in the preface: "Parents, preachers and teachers must see to it that the contents of this booklet become the complete property of the children"; so the purpose of a public examination would at least be completely missed, by which it is to be shown to the congregation how much the children have grasped of the whole doctrine of salvation, and not merely what they have learned by heart for the examination. - Luther's golden rule, which he states in the preface to the Small Catechism, has unfortunately not been followed at all by the author. It reads: "First of all, that the preacher beware of all things and avoid various or all kinds of text and form, ... but take one form before him, on which he remains, and always do the same, one year as the next; for the young and foolish people must be taught with one certain text and form, otherwise they will easily go astray if one teaches today in this way and over a year differently, as if one wanted to improve it, and all effort and work will be lost. Instead of Luther's generally known, excellent answer, for example, to the question: "What is baptism?" a self-fabricated one is given: "Baptism is a holy sacrament and a divine sign of the Word, so that God the Father together with the Son and the Holy Spirit testifies that He is the Son of God. Spirit testifies that He wants to be a gracious God to the baptized, and forgives him all sins out of pure grace because of Jesus Christ, and adopts him as a child and heir of all heavenly goods. The answer is not even logically correct, since the question: "What is baptism?" is immediately followed by the benefit of baptism, since the second question is: "What is the benefit of baptism? The answer to this question

is again a self-made one: "It assures us of God's grace, forgiveness of sins, sonship of God, and inheritance of eternal life." Instead of the Lutheran: "She works forgiveness of sins, etc., Past. Spring weakens the expression and says, "assures." As in the case of heil. Baptism, so now also with the Holy Communion Luther's explanations are used. As with Holy Communion, Luther's explanations are set aside and given in their own right. By such a procedure, the children are not led into their Lutheran catechism, but away from it. - It is wrong when faith is given as the means by which we receive the Holy Spirit. Spirit. Br. 40: "What is this faith useful for?" Answer: "For this ... that the Holy Spirit may be given to me. Bro. 42: "But does not faith also work sanctification, etc.?" Answer: "Yes, because through faith the Holy Spirit is given to me more and more. Through faith, the Holy Spirit is given to me more and more, so that I can pray childlike and live godly. It should rather be the other way around: the Holy Spirit sanctifies me through the Gospel. It should rather be the other way around: the Holy Spirit sanctifies me through the gospel in the right faith and drives me to holy and godly works. Fr. 69 is completely wrong: "But how do we get free access to Holy Communion? Communion?" Answer: "By the ministry of preaching, which has two powers, to retain the sins of the impenitent, and to forgive the sins of the penitent." For although it is customary to go to the table of the Lord after receiving absolution in confession, it is not only through this that we gain "free access" to Holy Communion. And how could anyone gain "free access" through the ministry of preaching, insofar as it keeps the unrepentant from sin? If repentance is soon understood in the broader sense, as repentance, faith and improvement of life, Fr. 56, and immediately a few questions later, Fr. 63 in the narrower sense, in the difference between faith and new obedience, without attention being drawn to this distinction in any way, this must only mislead the children and make them uncertain, - The third section is entitled: "Brief and easily comprehensible religious instruction for children from 12 - 14 years; but especially for confirmands, as a gift for life. Arranged according to Luther's Catechism." The distribution of the subject matter in this "religious instruction" is so completely inappropriate that a conscientious teacher will not be able to use it at all without major changes. Much that is absolutely necessary is missing and much that is superfluous has been widely dispersed. Thus, there is not a single interpretative question about the individual commandments of the Decalogue. Not a single question about the individual petitions of the Lord's Prayer. The entire third article is dealt with in question 61: "What do we believe in the third article?" Answer: "That the Holy Spirit sanctifies us in the Christian Church. That the Holy Spirit wants to sanctify us in the Christian Church and call us to eternal life" is the whole teaching. This is indeed a "short", very short "religious instruction" for children of 12-14 years. And now what a mass of useless questions can be found, which can also serve as an example of how unskilled the author is in posing questions. The questions are mostly much too broad, so that all possible answers are given.

Fr. 68: "What is the Lord's Prayer a part of? Br. 80: "But can Mary and the other saints be our intercessors?" Answer: "No, because they themselves were sinners". Br. 81: "What therefore says the Savior himself?" Br. 82: "Where do we find other beautiful prayers besides the Our Father?" Br. 39: "Where in particular is there much mention of faith in the Triune God?" Bro. 40: "What do you call a short excerpt from the writings of the apostles?" Fri. 26: "What does the prophet Isaiah say about the sinfulness of man?" Fri. 112: "What else do Lutheran confirmands swear to?" Br. 134: "Shall we quarrel long with such as believe not as we do?" Br. 195: "Which three books among the Apocrypha are the most beautiful?" etc. The individual works of the day in Creation are widely inquired about, as well as the high priestly prayer of Jesus, the authors of the Psalms, the sacraments of the Catholics, etc. - It is astonishing disorder when the doctrine of the offices of Christ in the Lord's Prayer is dealt with, likewise when, in the midst of the questions about the office of the Conclusions, it is suddenly said: "What is the duty of every Lutheran? Answer: "That he learn Luther's catechism word by word by heart." The next question is then immediately: "How many keys are there?" - There are also many inaccurate and crooked things in the teaching, e.g. the stages of Christ's humiliation and exaltation are given under the question: "By what then did Christ redeem us? Answer : "By his birth, life, teaching, suffering, and death, as well as by his ascension into hell, resurrection, and ascension into heaven." In question 31: "For what purpose then are the ten commandments given to us?", "bar" and "reins" are mixed up and "rule" or the third use is omitted altogether. The answer is: "They are a mirror in which we can recognize our sins; further, they are a bar which closes our heart to sin, and finally they are a rein which keeps us in outward order, and warns us against sins." Question 194 sounds almost rationalistic: "Why do we Lutherans leave them (the Apocrypha) in the Bible?" Answer: "Because they are useful and good to read, and contain wonderful teachings which make people happy if they follow them." The unfortunate rhyming with which the last question closes is ludicrous. What are the names of the books of the Holy Scriptures? Scripture in order? Answer:

> In the Old Covenant writings Note in the
> first place: Moses, Joshua and Judges,
> Ruth, and two of Samuel. Two' of the King,
> Chronicles, Ezra, Nehemiah, Esther with.
> Job, Psalter, then the Proverbs,
> Ecclesiastes and Song of Songs, etc. -.

Even if the Lutheran zeal, which is evident in individual pieces that, for example, the Lutherans with other believers not in church congregations.

While it is praiseworthy that the Lutherans cannot be in communion with one another and especially not in communion with the Lord's Supper, it is part of the Lutheran spirit to be modest in the production of books and especially in the production of a catechism. B.

"The Pile Dwellings and their Inhabitants." By Reinhold Pallmann (Greifswald, 1866. 218 pages).

A study of the prehistory of the earth and its inhabitants, which, without a pronounced apologetic tendency, arrives at results of not insignificant interest for Christian apologetics by way of strictly scientific illumination of older as well as more recent archaeological and geological finds. It explains the pile dwellings, especially those of the Swiss lakes, but also a large part of those discovered on the German and Danish North Sea coasts, as stations of Celtic, Hellenic and Roman merchants from the last pre-Christian period, who would have imported from the Mediterranean the stone and bronze objects found in masses in those buildings as exchange items for fur, tin, amber and the like to the barbarian Celtic and Germanic peoples of the north. The author comes with this view, which he has still significantly more astute and appealing to justify, as Franz Maurer his, in 1864 (No. 39 et seq.) of the "Auslandes", the widespread assumption of a many thousand years old age of the pile dwellings and the pre-Christian civilization documented by their art remains, as it has been particularly by the Swiss pile dwelling researchers Troyon, Morlot, Rütimeier, Christ, by the Dane Thomsen and AA. for about 20 years in Cours been set. He declares the years 350 B.C. - 60 A.D. as the heyday of the pile dwellings, lets them gradually perish during the long-lasting battles of the Roman emperors with the Germanic tribes and finally during the storms of the migration of peoples, and refers to the still recently founded similar settlements of merchants on Borneo and New Guinea, as well as to the fur trading stations of British North America, in order to substantiate his view that they were only forts or water castles built for trading purposes. - We note here that the famous Swedish scholar Nilsson, undoubtedly the greatest Nordic antiquities researcher of the present day, holds a view on the age and purpose of the pile dwellings that comes very close to Pallmann's, in that he considers them to be Phoenician trading settlements whose heyday does not go back much beyond the years 1000 BC. The exaggeratedly high ideas of the age of these strange sites of old-European culture and art activity seem to give way more and more to a more sober and prudent judgment of the representatives of the relevant scientific research area. (Proof of faith.)

Ecclesiastical - Contemporary.

I. America.

The nightmare with regard to the transfer of preachers. As is well known, the Methodists have brought a system into the rapid change of preachers; every two years new places must be taken, so that the excitement may always remain fresh, for excitement and conversion are equally important to these enthusiasts. But among the Germans the Methodist movement does not want to move forward, the "new rules" do not work anymore, even the two-yearly change of preachers does not want to bring any extraordinary fruits, from the Methodist camp itself voices are raised against it, so it says in the "Christlicher Botschafter" No. 926: "That the preachers of the Protestant community have to put up with being transferred either every year or at least every two years is well known to everyone among us. Where this rule of the community has its origin must be a mystery to one who has not belonged to it for long and is not sufficiently familiar with its origin and course of development. If one looks for the reason for this in the Bible, one does not find it. Therefore, one must necessarily come to the opinion that it is only a purely human invention. But who, who is otherwise familiar with the history of the church of Christ, will deny that human findings of this kind, which are taken up as rules in the church of the Lord, are questionable? In general, rules made by men and introduced into the church, where God's word makes none and wants none to be introduced, have only harmful effects. . . . Yes, some older brethren in the ministry sometimes answer (for I have never heard it from others): "It has done well. - We have made good progress." If so, then this has certainly not caused the transfer of the preachers; for I believe just the opposite. If a brother comes to a large populous city, he is not at all able to become completely known in one or two years. If he is known in something, his time after discipline is over, and he must leave again. Now people complain that God's work in the cities is not progressing well. - Collectors are hired; money is begged and churches are built. (Yes, I would like to say: they beg money from the poor to build churches for the rich in the cities). And everything does not help. Therefore, one should get the obstacles out of the way, nor let one's courage sink easily; for old trees do not fall in one fell swoop."

Died May 30, Dr. C. P. Krauth sr, in his 71st year, professor in the theological seminary at Gettysburgh, born in Northampton Co, Pa" father of Dr. C. P. Krauth, professor at Philadelphia.

Prophecy. A preacher of the Presbyterian Church in Mississippi City prophesies in a Presbyterian newspaper, the "Presbyterian Index," that the millennial kingdom is near at hand, to come into the world in the month of November, 1868.

Are these to be the church regime principles of the "General Church Council"? In answer to this question, raised by the "Lutheran Watchman" in its number of May 15, we read in the l. sheet as follows: "This is the simple question which naturally arose in us and repeatedly forced itself upon our souls when we became acquainted with the testimony on the side of the Augustana Synod party in the case of the first Norwegian Lutheran Church at Chicago. That we bring this matter publicly before the church may displease people who are more closely involved in it, and may be ill received by them, and it may even incur us quite a degree of unfriendly sentiment. But we consider it simply and absolutely our duty not to observe such a profound silence about this matter as, we readily admit, would be desirable in order to prevent obviously hierarchical endeavors and plans in the

We owe this duty to the church in general, which should have the opportunity to become acquainted with the controversial opinion and practical effect of the principles adopted as the basis of the new union. We owe this duty to the Church in general, which should have the opportunity to become reliably acquainted with the controversial opinion and practical effect of the principles adopted as the basis of that new association. We owe it also to those who immediately enter into that union, because it seems that they flee or rather they fall and do not know where to enter. And finally, we owe it to all the faithful and stiff supporters of unchanged Lutheranism who for now feel urged to take the position of mere spectators, but who desire and implore with all their hearts that God's richest grace and blessing may rest on the serious elements in that new union, that the good leaven of pure doctrine and sound principles may gradually leaven the whole, or at least gain the upper hand in such an undisputed and far-reaching way that it may cut out or expel the still unhealthy and set elements. It is true that there are as yet no official documents which indisputably prove that the propositions of the new Church Council adopted by the Reading Convention must be understood as serving an obviously false and dangerous tendency. But it is no less true that once the ball is set in motion wrongly, it is difficult to give it the right direction in the course of its course, much more difficult than to set it in the right direction from the beginning. We wish to see all genuine elements of the church united on the basis which God's Word, the confession of the church, its whole history, its whole character alone recognize as pleasing to God, as securing the peace, the prosperity and the healthiest development of the church, whether this unification comes about through the church council or not. If, however, God were pleased to give His truth such an outstanding victory that it would bring the Church Council into line in all its members, this would give all faithful Lutherans cause for the greatest joy, and they would gladly disregard all external things, such as name, history, institutions, etc., if only the victory of divine truth were a foregone conclusion. It is precisely because we sincerely wish that no further obstacles will stand in the way of a future union of all true Lutherans, and that those that already exist will be clearly recognized and quickly removed, that we feel obliged to ask the above direct question about a subject about which at various times various special teachings and opinions have been scattered by those who are considered to be main pillars in the new structure. The principles we mean are essentially as follows: 1. On church and ministry: a. The ministry of preaching is a sacred state or power of certain members of the church to preach the gospel and administer the sacraments, which state or power is conferred by the laying on of hands or ordination of preachers who are themselves properly ordained. b. Congregations without ordained preachers are not complete congregations. c. Congregations do not confer authority by their election and appointment, but only elect and appoint to pastor a man who is already made a preacher by ordination. d. If a synod appoints and sends a preacher to a vacant congregation, the person so appointed is thereby the real and lawful pastor of that congregation, and it is an act of disobedience to the ordinary power if the congregation refuses to accept him, e. If a congregation appoints and employs a preacher without the knowledge and consent of the synod, he is not duly appointed and ordained, and therefore lacks official character and standing. f. The synod or ministry is the actual court, which, as it confers office on a person, can also alone remove him from office if it seems necessary. If a congregation retains such a deposed person, it ceases to be a Lutheran congregation, and that person is no longer a preacher and no longer holds the sacred office. - 2. About church government. a. All synods are representative of the churches themselves, in the sense that their decisions are binding decrees and powerful laws for every congregation associated with them. b. The constitution and by-laws of a Lutheran synod form a code of law of higher legal authority even for the

individual congregation as such, and even if that congregation should withdraw from such a synod, c. Lutheran synods in America are not merely deliberative, but legislative bodies, for ""the decisions and courts of synods are courts of the church." " d. District synods, because voluntary unions, may withdraw from the general synod; but the individual congregations, though voluntarily united in district synods, cannot by their own vote dissolve the bond of union again; it requires a dismissal from the synod to dissolve the union lawfully and powerfully, e. If a congregation, by its majority, decides to separate from a synod, the minority, remaining faithful to the prestige of the synod, is considered the same congregation in every respect and to every end, since the majority only extricates itself as individual members, but does not change the position of the congregation itself, but only reduces its numerical strength, - This was the train of principles on the part of the Augustana Synod, and indeed such a chain of principles of a "strong church regime" would form a powerful rope to be thrown over the necks of the individual congregations and thus either to lead them as docile creatures or to gag them with the prestige of the Synod. We do not wish to express our thoughts further, but considering that Rev. Dr. Passavant, the chief witness on the Augustana side, not only was instrumental in setting in motion the plan of a General Church Council and is a recognized authority in the East in doctrinal matters, but also repeatedly and emphatically referred to the Reading Convention as having given its confirmation and authority to the above principles, we feel bound to demand an answer to the question we have posed above with amazement and concern. We would have liked to say more in explanation, but for this time we will confine ourselves and hope that the Church Council, if it has to be formed, will at least not base itself on such an obviously un-Lutheran and un-Christian tyranny over the congregations. It gave us sincere joy to hear that the testimonies of Professors Lehmann and Loy of Columbus, O., although demanded by the opposing party, were entirely on the right side. Although those false principles were happily defeated this time, in that the first Norwegian Lutheran congregation was recognized by the Supreme Court as the same body it had always been, despite the fact that it withdrew from the Augustana Synod by a majority, it is clear from little reflection that such principles of a strong church government would not only be in themselves a disgrace to the Lutherans, but also a rich source of quarrels, mischiefs and dangers without number and end. All we have to say is that the congregations and synods who wish to bind their future destiny to a body of such principles would, without question, do very well not to take any leaps into the dark, but first to seek " 'more light' " and then to watch two and more times before they take the final and, as we know, fatal leap." -

All too true. Under this endorsement we read in the "Lutheran and Missionary" of June 13 as follows: "The editor of the North Western Presbyterian, in his remarks on the contemplated union of the two branches of the Presbyterian Church, and on the necessity of unity in the faith, says: ""If we unite, let it be on such principles as are compatible with our history, and give us a real permanent unity. We are not opposed to such a union, but any other, we feel, would only sow a dragon's seed, which would only produce discord, strife and alienation. We have no room for two theologies, and if they were allowed, it would surely bring disaster. There may be many things that make a union desirable, but if we do not agree in our theological views, it would be better if we remained as we are. If our brethren of the New School have come to an agreement with us on this point, we shall be glad to see them again in our association and to welcome such unity in the One Faith. We would regard this as a new dam against

the broad waves of indifference to religious confessions that are sweeping over our country and threatening to engulf our churches. **The current of the time goes toward lax interpretation of the Scriptures and church symbols. The confessional writings are held in low esteem and the sound words are accepted in such a modified way that they lose their value as guideposts of truth.**"" "These latter words are so full of truth that it would be foolish to close one's eyes to them. It is characteristic of our time and of the parties in all denominations to trample down the old dividing lines and to take it lightly with the confessions which embrace the pure doctrines given by God. If the creeds of Christian denominations may be mutilated or discarded with impunity, what dam can be set against rationalism and religious indifference? The fight against laxity in faith may make the faithful men in the church partly unpopular and attract to them the condemnation of those who are ready to fight against the truth. But what does that do? When have defenders of the faith in its completeness and purity ever been popular in times of great danger? It is to be expected that such men will be branded as symbolists, as people of the Old School and with similar such strong names. But, can serious men, men faithful to the confessions and catechisms of their church, be frightened and driven from their posts by such names? Never! Nothing is more notorious or better known in our Church than this, that the men who are called and branded as symbolists hold most firmly to the sacred heritage of their fathers and are jealous of its purity. By a symbolist is now understood a man who adheres to all the confessions of the church as ""in perfect conformity to the one and the same faith of Scripture."" We have no objection to the name; we rather boast of it. Consequently, anti-symbolists are those people who do not accept the confessions of the church in their unaltered state, who have robbed them of their completeness and authenticity."

Obliging insolence of the Iowans. The Iowans have sent to many preachers and, it is reported, even to many teachers who are not members of their synod, the opinion of the Dorpat theological faculty, which is supposed to justify the quatenus position of the Iowa synod on the symbols; they also have several other opinions, which they want to have follow this first one as soon as possible. Whoever wants to keep the Dorpat report should, as can be read on an enclosed note, send 15 cents to Prof. G. Fritschel; whoever does not want to keep it should send it back "undamaged" to the designated address. This is, of course, great courtesy, when one is sent things from a hostile side without even having asked for them; but this courtesy takes on a somewhat impertinent flavor when money is demanded for this kindness, even if it is only a few 15 cents in poor rag paper. - When the Pennsylvania Synod sends reports of the Fort-Wayner Synodal proceedings and the proceedings of the Reading Church Assembly to members of other synods, it does so, of course, without demanding 10, 15, or 20 cents cash, or imposing on them the involuntary burden of sending them back postage-free; it acts in a gentlemanly manner. Pastor Brobst also sends his calendar to individual preachers etc. without being asked to do so, but he is not impudent enough to pay for this courtesy. - What is to become of it, if each synod sends its party publications to members of other synods without being asked? What calling from God do Iowans have to intrude lecturingly into individual homes without being invited to come? We are convinced we have spoken in the spirit of many when we forbid such kind impertinence in the future. - If the people of Iowa have something good, they may only advertise it in their church bulletin, and then whoever wants it will order it. That is good order. So we would like to ask you right in advance to send us the expert opinions of Dr. Münkel

and Dr. Harleß. The opinion of Luthard can only be of little weight due to the known position of this theologian, especially in the question of the millennial kingdom. As far as the remarks of Prof. Fritschel in the "Kirchenblatt" No. 6 are concerned, let us only casually reply to the following: It is a very strong exaggeration that I should have "reproached" the Iowa Synod twice for having made only an excerpt of the Dorpat report and for not having communicated the second part of it. Prof. Fritschel, as if indignant, exclaims: "the one as well as the other reproach are equally unjust. "** My innocent words are: "the chiliastic Iowa Synod turns to the likewise chiliastic University of Dorpat, gets an expert opinion from there and has it printed in Brobst's church newspaper (but only a part, why is not the whole expert opinion published?"). Now where is the double "unjust reproach** in these values? One does not have to take the cheeks too full and feel too offended. - That the Iowa Synod breaks through the confession of the Lutheran Church, because it wants to have the freedom to exclude "occasionally occurring doctrines" as not belonging to the confession, is undeniable; and that the Dorpat report breathes the same "genuine ecclesiastical spirit," as Prof. Fritschel says, is equally true. For it also distinguishes between "confessionally fixed" doctrines and "open doctrines," i.e., those "which the church has hitherto declared only on one side or not yet at all. "** But who now decides which doctrines are "confessionally fixed," i.e., binding on all Lutherans, and which doctrines are not yet fixed, i.e., "open doctrines"? Answer: the prevailing theological spirit of the time! If all Lutheran bodies that speak of "open doctrines" in the symbolic books were to make a register of them, the diversity of the registers would certainly become as great as the number of bodies or even of individual theologians. Even the Iowans and Dorpatians are not in agreement; for example, the doctrine of the Antichrist is a "confessionally fixed doctrine" to the former, and an "open doctrine" to the Dorpatians. And what unity might there be among the "Dorpatians" themselves? Dr. Kurtz certainly has again many more "open teachings" than Dr. Harnack. - Is this sound, Lutheran unity of faith? B.

"How an otherwise sober man can also come to misery." That this rhyme, at least the second line of it, contains truth, is proven by the bitter experience of the famous editor of the "American Lutheran. Peter Anstädt, pastor (that is the name of the famous man), had, out of carelessness, copied into his pious paper an article from another magazine, in which the question: "May a conscientious Christian also plant tobacco? A correspondent, who seems to be much more pious than the editor mentioned, wrote to him and asked him indignantly how he could answer such a question with "yes". Does he not know that a Christian who plants tobacco is wasting time and burdening God's earth with a useless plant? Does he really believe "that a Christian can grow hops and tobacco for the glory of God?" Like "a bolt from the blue, these questions struck Peter Anstädt, pastor and editor; for the matter had never before been presented to him so exhaustively, so clearly, and therefore he now makes an open confession in his paper of May 16. He, yes even He, now believes that a Christian should plant neither tobacco nor hops; in the highest case: only "a little bit" for medicinal purposes. Hopefully, our Mr. College of the "American Lutheran" will now be witty, and if in the future the question is raised: may a conscientious Christian also plant barley? he will certainly answer the same, without thinking, with no! (Luth. K. Ztg.)

In Maryland, there is talk of forming a German Lutheran synod in order to work more successfully at gathering German congregations in that state than could previously be done in the mixed Anglo-German synod.

(Evangelist.)

Both Assemblies of Presbyterians, old and new school, have approved the plan of adjustment. If now a sufficient majority of the presbyteries (classes) approves this and still some formalities pass without offence, the adjustment of these two large church bodies, separated for thirty years, will be accomplished within a year's time. This is an event of the utmost (?) importance, for the Presbyterian Church will thereby gain immense strength and influence, and no doubt several other, smaller "special congregations of Presbyterians" will unite with the great church body. - The following numbers of church members (communicants) were reported last year: Old School Presbyterian 239,336, New School 150,461, United 56,000, Cumberland 80,000. In all, there may be a million members in all Presbyterian churches North and South.

(Evangelist.)

Mexico. From this country, the British and Foreign Bible Society reported the following in the previous year: "In the report of the previous year, it was announced that the Emperor had granted Mr. Butler permission to sell the Holy Scriptures throughout the entire empire, and that in the exercise of the privilege granted to him, he was preparing for a vigorous campaign. Tampico, Veracruz, Mexico and Puebla have been the main points of activity during the year, from where trips have been made to the surrounding areas, and the Bibles have been freely distributed and gratefully received. In July, Mr. Butler, writing from Puebla, was so encouraged in his work that he said, "If I may take the liberty of placing an order for Bibles, I would like to say; send me a thousand Bibles by every packet ship from this day forward and until I give you counter-orders." And yet it was in the same place that his books were seized in the following month and that he and his colporteur were taken prisoner. And it is not only the civil authority with which these good men had to fight. The carnal weapons with which Rome wages war are many, and when one fails, one takes recourse to the other. So it happened that soon after Mr. Butler was released, the following ecclesiastical announcement appeared: "Announcement to the faithful. It has come to the attention of the holy hat that Bibles are being publicly sold in this city in the local language and without annotations. Since the reading of the same is, as is reasonable, forbidden by the church, papal bulls, and the Tridentine Concilium, we hereby announce to the faithful, by order of the bishop, that they may not purchase the aforementioned Bibles, and that those who have purchased them may not read them nor keep them, but must immediately deliver them to the ecclesiastical authorities." It gives some satisfaction to know that, notwithstanding all this opposition, 58 copies of the Word of God have nevertheless been sold in the city, which must exert its good influence. The sales during the year amounted to 2549 Bibles, 4005 New Testaments, and 2710 individual portions of Scripture, making a total of 9264 copies. A dry, airy room has been obtained in a quiet street of the capital, between two large main streets, as a depot, and Mr. Butler has made arrangements for the Scriptures to be sold by commission in a main street also.

II. Abroad.

From Alsace. From the "N. Pr. Z." we learn that Pastor Leblois in Strasbourg (who is more or less on Renan's side) has been elected President of the Strasbourg Consistory and confirmed as such by the government. "How such a man" - says a Catholic paper (the "Katholische Volksfreund," Jahrg. 1867, No. 8) "can be pastor of the church of the Augsburg Confession, how he can draw a salary from the government in this capacity, how he can stand on the same ? pulpit and in the same church as Pastor Härter, how he can preside as President over a Consistory of Augsburg Confession, who will explain it to us?" -

In Hanover the Lodge has recently elected a new Master of the Chair, as the previous one - King George V - was not able to fulfill his obligations as Master of the Chair. It is not without interest to learn, for the characterization of the Masons, how King George became a Mason and how his brethren in Hanover found their way into the new circumstances. In 1857, the then Ministry of Borries wanted to come to the King's aid in financial matters and to submit a law concerning the civil list to the next state parliament. A new election was about to be held, and if the law were to be passed, it would have to be substantially different than before. How to accomplish this? On the advice of the Ministry, the King had to become a Mason; he passed all the degrees in one hour, became Master of the Chair, sent palm branches to decorate the coffin when a brother died, and - the elections to the Diet turned out as the government wished. The chambers agreed to the bill and approved the segregation of domains, which in the latter period is so fiercely attacked by the very people who had nothing against it at that time. After the well-known events of the past year, it was no longer possible to take King George into consideration or even to act as if one were in contact with him. That could "cause offense" in Berlin. So a new Master was elected from the chair; but in the newspapers and at meetings, the gentlemen , to whom a year ago the orders and the dinners, which the King organized in the Lodge, were not unwelcome, talk about "Guelphic economy.

The Prussian Oberkirchenrath. In Berlin last spring, the pastor of St. Marcus, Rhode, was appointed by the city council to the Luisenkirche. In his guest sermon he allowed himself a polemical digression about the church doctrine of the person of Christ. Immediately after the service, Mission Director Wangemann recorded the offensive portion of the sermon and then, together with several others, lodged a legal objection with the Superintendent against Rhode's confirmation. As a result, the Consistory of the Province of Brandenburg refused the confirmation. Immediately, people took sides with Rhode in public newspapers. The new evangelical church newspaper only disapproved of Rhode's "imprudence" and "misuse". On April 18, a meeting of about 500 people was held under the chairmanship of the head of the city council. In this meeting Dr. Wangemann himself took the floor; but when he described the doctrine of the person of Christ as one which must never fall if the church itself is not to fall, he was interrupted by a tumultuous uproar, from which the words were heard: "Cut him down! Out! Throw him out! A young courageous man, who with great coolness made one sober interjection after another to those assembled, was described as one who only wanted to make a scandal. When Wangemann left the hall, a number of people raised the mocking cry: "Ah! rows were formed, through which he was pursued into the street with invectives, spitting and threatening words. - The matter reached the Oberkirchenrath for a decision and - with the annulment of the Consistory's order - the preacher Rhode was confirmed by the same as preacher at the Luisenkirche on the basis of a "satisfactory explanation concerning his position on the church doctrine about the person of Christ. - History is silent as to whom the declaration satisfied, whether only the Oberkirchenrath, who otherwise would have been "kicked out" in the end if he had not wanted to be satisfied quickly, or also the objectors, who were to be satisfied before all. (Pilgrim a. Saxony.)

Berlin. The organ of the royal police chief writes in No. 11: "Almost daily we have to report about suicides. Poverty, false shame, passions are the usual driving forces behind the equally unfortunate and criminal acts of despair. The inevitable consequences are the misery and shame of those left behind. But unfortunately, as everywhere, so also here, the evil example tempts to follow. The pitying, sometimes tearful, sometimes euphemistic, often even admiring reports about such deeds of deepest moral aberration in some newspapers extinguish the disgust for the crime in "independent" immature minds, make the same even more attractive.

as a bold, romantic act. Thus, of course, it cannot fail that the most insignificant incidents eventually become occasions for suicide and that even children carelessly put an end to a blossoming life. With horror we report the following: Yesterday, the winter semester was closed in the Friedrichs Gymnasium with singing, prayer, proclamation of transfers and distribution of grades. The report cards were given to the students by their professors in the classes. After this had been done in the lower tertia and the students were about to say goodbye to their ordinarius, senior teacher Dr. Schultz, a sudden loud bang sounded. It turned out that the student L. had shot himself in the chest with a Terzerol. After examining the wound, the doctor, who was summoned immediately, declared that the shot had been absolutely fatal. The presumable motive for this excentric action of the otherwise good (?), but intellectually not very gifted student can be found in the love and indulgence that has always been shown to him, in the fact that after a year's stay in the class he could not achieve the transfer. Individual students, both of this class and of other classes, testified that he had said that he wanted to take his own life in the event that this happened. Also, a letter to his parents was found with the deceased, in which he accuses the injustice of his teachers and blames them for his death. - Unhappy parents! Unhappy boy!" (Evangelist.)

How a Prussian Lutheran within the Prussian united state church allows the confessions and the union to come into their own. Pastor Meinhof writes in the April issue of the Ev. Kirchen-Zeitung: "As is well known, our Lutheran regional church consisted of Lutherans and Reformed long before the year 1817. Through the Union measures, as Frederick the Great correctly predicted, a third party has been added in the Unirten. This new third party, the Unirten, has not yet gained a confession of faith, no ecclesiastical independence, lives on the goods of the Lutherans and Reformed and, according to all church law, certainly has the least right in the national church, but they are there and even want to be judges, masters of our faith and conscience. This is not possible in the long run, but they are there now, and so the Prussian Protestant Church now consists of three different Christian church personalities, of Unirten, Reformirten and Lutherans, wrapped in the bond of a common church regime. This is now the peculiarity or characteristic of our Protestant regional church, that it is a church only according to Catholic, but not according to Protestant concepts, in that its unity exists only in the church regime, and from all sides it is recognized more and more clearly, testified more and more loudly, that it cannot remain like this. Thus the present burning question arose: What is to become now? Among the proposals that have come to my attention so far, only two are serious, namely: 1. limitation of the union to the right measure, formation of a triune national church. If each of the three parts of the national church gets its own church government, as the nature of the matter demands, they can still be united in many things and receive a common Oberkirchenrath for these things, because since there is a triune God and we are baptized into the same, we can also have - without injury, without destruction of the personalities - a triune national church, according to the word of the Lord. Where two or three - personalities, congregations, churches - are together in my name, there am I in the midst of them. - Thus the confessions come into their own, and so does the union."

The Lutherans in New Prussia have been secured on one side against the attempts of the Berlin Union fanatics to incorporate them. According to the decision of the Prussian General Ministry, they are not to be placed under the regiment of the Berlin Oberkirchenrath, and as one hears, this has always been the will of His Majesty the King. (N. Ztbl.)

Dr. Münkel's evaluation of the sermon of Prof. Walther, held at the opening of the Synod in 1865: "That it is absolutely necessary, especially if we want to promote true Christian life, to hold with all seriousness to pure doctrine:" - "For many inconvenient, for all useful and good to read, in some places never heard or forgotten again, with the Missourians on the order of the day as well as with our fathers, everything straight out without coats with trimmings."

Baden. On the Sunday of Quasimodogeniti last year, the Lutheran city pastor Th. Greiner preached in Mannheim about the bodily resurrection of Christ. One of his colleagues, Schellenberg, one of the heads of the Palatine Protestant Association, was present with his confessors, who had been confirmed not long before, and took great offense at the sermon. Schellenberg had denied the deity of Christ, the resurrection, the ascension, the Trinity, etc. during the act of confirmation, which he himself had performed, and nevertheless declared at the end that he stood on the ground of the general Christian church. Mine, however, had warned the children at the end of his Easter sermon against today's unbelief. What happens? After the end of the service, the crowd came together and wrote a letter of complaint to the Lutheran church council of Mannheim, saying: "Pastor Meiner had misused the pulpit, given public offense, disturbed the peace, attacked the religious way of thinking of others in an unkind and fanatical way. The parish council, composed entirely of "Protestant men," was delighted to be able to take revenge on the hated Mucker, and capitulated to Meiner. The latter, however, appealed to the Oberkirchenrath, which alone was authorized to call a clergyman to account. I do not know what the decision of the Baden Oberkirchenrath turned out to be, but one can guess. - However, because it is interesting to see what is nowadays regarded as a disturbance of the peace of the church, I would also like to share with you what my preacher warned the newly confirmed against in that sermon. It says in the same sermon: "Would to God that we had quite a few doubters of the right kind. Behold, thousands are called doubters today, or also unbelievers; but they are not. They are only the followers of the doubts of others. They may have heard that this or that outstanding man doubts the facts and truths of the gospel; so they think it is time to doubt without much thought; they want to stand on the level of the times and not be considered ignorant or even superstitious. There was a time when it was different - when the multitude worshipped faith as now they do unbelief. - It was a learned faith, an authority faith, as we have nowadays a learned unbelief, an authority unbelief. The one will probably be as thoughtless and worthless before God and man as the other. Neither the one nor the other proves anything for the truth, because this is completely independent of the changing opinions of the time. What the opinion of the crowd is today or tomorrow is of no importance for the question: What is currency?

(Pilgrim from Saxony.)

The "Baden Preachers' Association," consisting of 177 members, which until then had sought to mediate between Schenkel and the protest clergy, finally fell completely for Schenkel and elected him to the association's board.

(Pilgrim from Saxony.)

In Baden, Prof. Bluntschli, who holds an outstanding position in the Gehcimbund of Freemasons, was appointed president of the Protestant General Synod. Thus, the General Synod has as its head a declared and graduated Freemason, who in his "Altasiatic Ideas of God and the World" makes the author of the Pentateuch an Osiris priest, declares the five books of Moses to be an invention of much later centuries, he degraded the story of the Fall of Man to a myth, called prophethood the most insufferable institution, and in a lecture in Karlsruhe he bluntly stated that he did not believe in the divinity of Christ, that the miracles in the Holy Scriptures had long since been explained by natural science, and that he did not believe in the divinity of Christ. He said that he did not believe in the deity of Christ, that the miracles in the Holy Scriptures had long since been eliminated by natural science, and that he believed the foundation of a new religion by a religious genius.

(so!) of the future expect etc. etc.. Such elections are true signs of the times. How far the "progressive development" in Baden has already progressed as a result of this, may be gathered from the fact that the free-religious congregations of Mannheim, Heidelberg and Pforzheim have appealed to the Ministry of Justice for exemption from the obligation to take an oath in court, because this presupposes the existence of a personal God, whom the "free-religious" regard as a point of view that has been overcome. Who demands more? We are eager for the decision. (Truth friend.)

In Zurich, the burning issue of whether the Apostles' Creed and the worship of Christ should be retained in the liturgy or eliminated or left free is still unresolved and will soon be the subject of new negotiations. (Evangelist.)

From the heathen world. In Japan, missionaries are free and unrestrained in that they are allowed to socialize with the people, distribute books and teach. But they are not allowed to preach Christ. The old laws, according to which anyone who spreads or accepts Christianity is liable to the death penalty, have not yet been repealed. Probably the foreign missionary would not be punished, but the Japanese who listened to his sermon or even let himself be baptized would undoubtedly be subject to death. As much inclination to the Christian doctrine may still exist in some Japanese, much is still missing before they gain the martyr courage to defy death for the sake of the confession of Christ, and even the missionaries are uncertain whether it would be well done to urge them to such martyrdom. (?) ...

(Reformirte K. Zeitung.)

England. On the 7th of this month, the ritualism of the Anglican Church was raised in Parliament. It was said that the government intended to set up a commission to examine closely the customs connected with the holding of worship. Lord Derby said he was eager to see the end of all ritualistic endeavors in the church. Lord Shaftesbury spoke in favor of a statutory enactment against ritualism. (Ref. K. Ztg.)

France. In the last annual report of the British and Foreign Bible Society we find the following reported from France; "The previous summer saw the appearance in Paris of a journal under the title: Le Candide (the name of one of Voltaire's most impious tales), whose creed might be summed up in the words: "No God, no future life, freedom through materialism."" This paper was written without any talent, in a heavy and turgid style, and nevertheless, from the first numbers, almost 20,000 copies were bought by the students of our universities. These beautiful theories were the objects of debate in Liege and were preached under the red flag of the ultra-revolutionary party. Some students from the Parisian schools of law and medicine characterized the belief in God and in the immortality of the soul as a folly worthy only of the Middle Ages, suitable only for despotic states. At the same time, a posthumous work of a famous publicist Proudhon appeared, a man well known as the originator of that blasphemous phrase: God is evil, who throughout his life attacked faith with ever-increasing hatred. This mean writer, unfortunately, enjoyed a great popularity among the people, and this popularity is still growing. His works are devoured by thousands of readers. The one to which I now refer in particular is a Gospel with Notes. It is nothing other than a ghastly caricature of sacred history, filled with direct insults directed at Jesus Christ. The author feels called to take sides with Judas against his Lord. This pestilent work is a striking proof of the depravity that seizes a mind that is in rebellion against its God. A weekly magazine called Independent Morality, which serves the same cause, has a fairly wide circulation. It takes its name from its favorite

theme: the attempts to prove that morality is quite independent of any religious idea, that it completes itself by banishing the concept of God, in other words, humanity is completely sufficient for itself, it recognizes no power over itself, and this means neither more nor less than: ""There is no God."" What makes the journal in question still more alarming is the vigorous support it has found from some of our most excellent political papers, which are much read in our suburbs and among our rural population. Since the eighteenth century, since the days of Voltaire and Diderot, no similar such outbreak of irreligion has been seen in this country. A pernicious and impure literature swells this poisoning stream and accelerates the course of immorality at a time when, thanks to the progress of material civilization, man is abundantly able to satisfy all the needs of his appetites. One thinks one hears, as it were, a great concert of voices resounding from the highest to the lowest strata of French society, and the refrain of the chant is simply the repetition of the old seditious cry against the Lord and His anointed: ""Let us break their bands and cast from us their cords."" ""

Italy. We read in the Ref. Kirchen-Zeitung: "The Milanese newspaper is informed from Bergamo that there are numerous cases where monks and priests make use of civil marriage. Bishop Speranza has ordered prayers to implore the end of these annoyances." O of the pious bishop! Where does it come from that the bishops do not order prayers, when many of their priests at times live in wild marriage or in open fornication, but then immediately act as if they wanted to storm heaven when their priests enter into the marriage instituted by God? You can see from this that the papal bishops are the Pharisees of the New Testament church, Matth. 15, 1. ff., to whom the transgression of their articles is something more frightening than the grossest transgressions of the commandments of God, and who forbid to become married in lechery. 1Tim.4, 2. 3. W.

Basel Mission. This missionary society has also recently come into possession of a missionary ship, which is to run from Europe to the stations in Africa. The name of the ship is: The Palm. On its first voyage it had on board a missionary, three young ladies, brides of missionaries in Africa, and building materials for the Christianburg station. The inauguration of the ship took place the day before its departure in an Oldenburg harbor. After the dedication, Mr. M. Zahn, Superintendent of the North German Missionary Society, gave an address in which he mentioned the many ships that had sailed from Europe to Africa and had taken thousands of blacks away from their homeland to sell them into slavery, and added that the joy of now having a ship whose purpose was to carry blessings instead of misery, freedom instead of bondage into that country, was now all the greater. The whole ceremony concluded with fervent prayer for the ship and her passengers. (Evangelist.) X.

Poland. The British and Foreign Bible Society, after long and fruitless attempts to gain a foothold in Poland, has finally received permission to sell Bibles. A warehouse for the sale of Bibles was immediately established in Warsaw, and although no public notice was given, the rush at the opening of the same was so great that on the first day 1019 copies were sold, for which the proceeds amounted to 50 pfd. St., and during the first week the number of Bibles sold increased to 3172. People came before 6 a.m. and after 8 p.m., and when the stock was sold out, they offered advances to secure a copy of the next shipment. The Bibles are printed mainly in Polish and Hebrew, the latter because the Jews constitute a significant number of the population and can read the Word in their language. (Lvanxelist.)

X.

Doctrine and Defense.

Volume XIII. August 1867. **No. 8.**

Materialien zur Pastoraltheologie, mitgetheilt von C. F. W. W. (Continued.)

§ 21.

If persons ask the preacher to bless them for marriage, the preacher has to carefully examine if these persons are not related to each other in a way that God's word (Deut. 18, 1-30. 20, 10-23. Deut. 27, 20-23. cf. Match. 14, 3. 4. 1 Cor. 5, 1.) prevents the marriage between such persons. In this context, not only the explicitly mentioned persons are to be counted, but all persons of the same degree of relationship, as far as this is required by the general rule that precedes all prohibitions: "No one shall marry his closest blood friend" (i.e., according to the Hebrew: "not his closest blood friend"). (i.e., according to the Hebrew: "not to the flesh of his flesh"), by which, in addition to all relatives and siblings in a straight descending and ascending line, all those are to be understood who are one flesh with those who are one flesh with the marrying party; to which finally, according to Deut. 18, 14. 20, 20. the spouse of deceased siblings of the parents, in any case their surviving widow, because of the respectus parentelae (i.e. because these persons are respect persons of the kinship).

Note 1.

In the use of even purely Lutheran writings in the examination of whether a degree of relationship is marriage-preventing, one must proceed with caution, since a preacher in America can naturally urge only the degrees of marriage forbidden by God, while in some Lutheran writings these and the cases forbidden only by the state are not always clearly distinguished. An excellent discussion of this question is found in the writing: "Kurzer Begriff der Moraltheologie von Dr. Christian August Crusius. Leipzig 1773." To be sure, the

The section in question has already been reported in this journal in the 2nd volume, but since this volume is probably not available to many of our present readers, we let the section follow here once again. Crusius writes in the indicated work among other things the following:

There are two kinds of forbidden marriages. Some are quite shameful, and where they are attempted, they are not a true marriage, but a kind of fornication, namely incest. These occur in the descending line of kinship, namely between parents and children, and the spouses of parents or children. Parents, however, include not only the closest parents, but all persons from whom someone descends, e.g. grandfather, parental father, etc., and the title of children includes not only the closest children, but no less the grandchildren, great-grandchildren, and so on.

That marriage among such persons is unjust is already taught by nature, which is clear from the fact that it has always been considered shameful among all peoples, at least among all civilized peoples, 1 Cor. 5:1, which must therefore have a natural reason. The first institution of marriage, which is not a positive law arbitrarily added to marriage, but a part of the institution of the human being, teaches this from the holy scriptures. This being itself is indeed contingent and not necessary, but so established by the Creator's will; but this institution was nevertheless reckoned by him to the being that man has and should have, and it belongs to it, only that this thing, according to its nature, like all free counsels of God, must be made known by his revelation. For God said, when he gave and assigned to the first man his wife taken from him (these are God's words, as Christ testifies Matth. 19, 4. 5.): "Therefore a man shall leave his father and mother, and cleave to his wife." Consequently, the mother herself cannot be the wife, in which case the son does not leave the mother to cleave to his wife. Neither can the daughter be the wife of the father, since she is to leave him to cleave to her husband. "And the two shall be one flesh," Genesis 2:24; consequently, marriage cannot take place with the spouses of the parents (as with the stepmother, etc.), because through marriage they become father or mother to the children already existing from another marriage, because they are to be regarded as one flesh with the father or mother of the marriage.

The other kind of forbidden marriages occurs in the collateral line of kinship, both of blood friendship and of affinity. It arises from two moral causes, and further than these causes extend, they are not to be considered forbidden even if there is no positive law. The one cause is the safeguarding of chastity in the confidential intercourse which the nearest relatives have and must have among themselves, because they are most closely connected with each other in the performance of all services of friendship. The other moral cause,

The reason for this, which is against the marriages of close relatives, is that it is beneficial to the common good of human society for foreign families to be united by marriage. For the common welfare is based on the social union of people, and the marriage of families is one of the most important means to this end, because the married persons are now regarded in the foreign family as children and brothers and sisters and, because of the inseparability of marriage, have benefit and harm in common with the united ones for life.

These moral reasons why the next of kin should not marry each other, even in the collateral line, apply first and most strongly to siblings. For since they are brought up properly in one family, much evil would occur under the pretext or hope of future marriage. But they must also be able to deal with each other in the most confidential manner throughout their lives without suspicion. To avoid unchastity among them, it is therefore a very safe means that no marriages between brothers and sisters are tolerated, and on the other hand, carnal intermarriage among them is not only abhorred like other fornications, but punished by the authorities as incest. Only in the beginning of the human race this reason did not yet take place; but God willed for special secret and gradually discoverable reasons (for the sake of Christ, the one spiritual progenitor and second Adam) that all men should be of one, so that also the first woman was taken from the first man and became the mother of all men. A part of the plan of the work, which God carried out, was also after the flood the arrangement of separate tribes, so that from individual persons peoples should become, which one should be able to call after their progenitor. Until this purpose was reached, also closer marriages (in the side line) had to take place. But it was achieved when Abraham, according to the covenant of God, through his son Isaac, within 400 years, Genesis 15:13, became the holy people to be separated from the world's peoples and was solemnly accepted into the divine covenant. Therefore, from that time on, the Israelites were also given such laws of forbidden degrees in marriage, in which not only the shameful marriages in the descending line were forbidden, but also in the side line the forbidden marriages were now determined differently than it had been done until then and among their forefathers even the examples occur, since e.g. Abraham married his step-sister. E.g. Abraham had his stepsister, Gen. 20, 12, and Mosi's father, Amram, had his father's sister, a daughter of Levi, as wife, Gen. 6, 20, 4 Gen. 26, 59.

Marriages between siblings are therefore completely inadmissible today. But the aforementioned two moral causes entail that one goes one degree further and that even in the next degree in the collateral line persons do not marry each other who are equal to siblings, i.e. the sibling's spouse and the sibling's wife.

spouse, or the spouse's siblings. I mean, a person becomes a person equivalent to a sibling with regard to the real siblings of the spouse through marriage, which makes him one flesh according to God's order. However, the prohibition of marriage in the collateral line cannot be extended further than to the next degree of kinship mentioned above, unless in a special case a special reason can be given for it. Such a reason is the consideration of the deference which children owe to their parents and in which the parents' siblings and also their spouses (of the parents' siblings) participate to some extent (respectus parentelae). But also the application of it must not be made incorrect. For example, marriage becomes unseemly for this reason if the part demanding deference becomes the subordinate part, e.g. if one takes his father's brother's wife; but this does not apply if the preferred part also remains the preferred one in marriage, e.g. if one marries his wife's sister's daughter, and thus the wife remains the subordinate part in marriage by marrying her mother's sister's husband. The reason why the prohibition of marriage cannot reasonably be extended beyond the degree of kinship in the collateral line that first follows the siblings is this, because then more harm than good would be done and too many marriages would be prevented or made burdensome.

If what I have presented so far is considered correctly, then the degrees forbidden in the Mosaic law 3 Mos. 18, 6-18. are brought back to the commandment of loving one's neighbor, as it should be according to the nature of the New Testament and as Paul expressly testifies Rom. 13, 9.: "That which is said - and if there is another commandment more, it is (summarily) composed in this: love your neighbor as yourself." It must be remembered that the application here, where the marriage laws are concerned, is made to duties not against individuals but against all our neighbors together, that is, to that which serves the common good. There is no need to make things difficult for oneself if one wants to make these laws out to be only positive ones; for now the question is whether they are still binding in the New Testament. It is just as little enough if one wants them to be recognized as natural laws because one thinks that they also bound the Canaanites together, and v. 24, 27 would say that they would be exterminated because they transgressed them. For the words could also refer only to the classes of evil mentioned, or to the vices and unnatural defilements that precede them, vv. 20-23. The story also contradicts if one wanted to consider all marriages in the forbidden degrees of v. 6-18 as just such abominations. For it is obvious from the examples of Abraham and Amram mentioned above that at least not all of the marriages that are to be forbidden from now on are

The law of neighboring is a law of nature, and the law of neighboring is a law of nature, and the law of neighboring is a law of nature, and the law of neighboring is a law of nature, and the law of neighboring is a law of nature. In the way I have presented the matter so far, it becomes clear how, and also how far, the degrees forbidden in the Mosaic marriage laws are contrary to the law of nature; for the law of charity is a law of nature.

In the law 3 Mos. 18. first v. 6. a general rule is given, and afterwards v. 7-18. a number of cases are determined, which partly belong to the rule, but partly also deal with a more distant degree than the rule of the prohibition indicated, and partly are provided with restrictions and additions. The rule is precisely that to which, as I showed earlier, even ordinary thought leads, namely: that in the descending line marriage should never be permitted, and in the collateral line marriage should not be permitted between siblings, and beyond this still one degree further. No one, it says in v. 6, shall approach "the flesh of his flesh", etc. *) So the marriage with any sibling is forbidden.

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*) What Luther translated in the quoted passage with the words: "No one shall approach his closest blood friend" (Deut. 18, 6.), literally means according to the Hebrew: "No one shall approach the flesh of his flesh (Scheer Besaro). Crusius therefore makes a note here, in which he proves, 1. that according to the scriptural language the relatives are called one another's flesh (Is. 58, 7. Gen. 37, 27.); 2. That therefore, according to Scripture, the closest union, which takes place between parents and children, between brothers and sisters, and between spouses, naturally makes those thus united especially one flesh (Deut. 18:12, 13, 17, 21:2, 3, Gen. 2:24); 3. That the more distant relatives are also included, when, besides the nearer ones, the whole family is called someone's flesh (Deut. 25:49). On this Crusius writes: "The true meaning of the rule v. 6. is thus: No one shall marry a person, and thus want to become one flesh through marriage with him, who is already for some reason one flesh with a person who is also one flesh with him, with the addition that God, the Jehovah, wants it to be so, without them being entitled to engage in their own thinking and judging about the reasons for the prohibition, contrary to his determination. This, of course, does not exclude the possibility that the reasons that can be perceived may be seen with pleasure, which also makes obedience more voluntary and pleasant. - If one comes with this consideration over the Mosaic texts, then the order and the connection in the same will be obvious. At the same time, however, the reason will emerge why one has always been inclined to admit the binding nature of the laws of Deut. 18 also in the New Testament, since this was not the case with the Levitical laws, but also how far and why this binding nature of the same is general and also exists in the New Testament. . Finally, I remind you that it is confusion to conclude that if the marriages forbidden by Moses were forbidden for a reason inherent in nature, then they must have been capable of no exception and contrary ordinance in special cases, as is true of marriage to a brother's widow when the brother died uninherited. For there are various natural duties, absolutely necessary and hypothetical and accidental, and they are all true duties. Therefore, although it is true that one can consider that to be something connected with the divine institution or the present state of affairs, it is also true that one can consider that to be something

The same person is forbidden to marry a person who is already one flesh with the person who wants to marry that person. But parents and children are called one flesh, further spouses, and finally brothers and sisters. Since close kinship or affinity is taken into consideration, the prohibition of even closer blood friendship is already included in this rule. For example, if a man may not marry his daughter-in-law, much less his daughter; or if he may not marry his mother-sister, much less his mother.

The narration of the cases explains the rule; but in the mouth of the legislator the narrated cases are more than explanation, they are authentic explanation. Therefore, even beyond the rule in certain cases, or what the rule would entail, can be authentically restricted in certain cases; and so it is really found. Now, since nothing can be presumed idly and in vain, all the words of the lawgiver must be carefully observed; they may be an extension or a limitation, or they may be a declaration of the point to which God wants to be seen, or they may indicate a cause of the prohibition, or they may consist in the sharpened suggestion that God wants it to be so; which latter lies in the words: For I am the Lord.

In order not to make the application to equally valid cases of such laws wrong, where additions are included, and which therefore must be considered at the same time, one must first keep in mind,

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The first is to assume with certainty what is expressly or implicitly presented in Scripture as something that is also contrary to natural law or natural justice. These two expressions are also of the same meaning for people who are not prompted to look for excuses for harmful errors and for the mutilation of the natural virtue doctrine. I say that what is stated in Scripture as something contrary to the natural moral law is certainly to be assumed to be such, even if the reason for it in nature is not yet known. For it may be difficult to understand it, or it may be easily misinterpreted by unreasonable and untrained minds, so that the decisive judgment of it may not even be left to the discretion of such people; I mean, they are not at liberty to recognize and obey the duty only in proportion to the reasons which they understand. For this reason, the Israelites were reproached only with the divine will: I am the Lord, or the divine saying: it is an abomination, a shameful deed, and so on. But from this it does not yet follow that something must belong to the absolutely necessary and unchangeable laws of nature, or that it has the same kind and degree of obligation in all circumstances in which nations or individuals may find themselves. For example, marriage between father and daughter, and between brother and sister, are both contrary to natural law, but with a difference. Since love of man is certainly a natural duty, it binds every individual to observe what the common welfare and safety require. And as soon as nations and established states are set up, the rulers are still especially bound to keep about it and to make arrangements for it. In such a way, however, laws of nature become from what the common welfare of men requires, as far as the reason reaches why they are to be kept for it."

that the law addresses the man, not the woman. Consequently, if the law is to be applied to a woman, care must be taken that no improper relationship is attributed to her and that the entire law with the accompanying additions also applies to her. Furthermore, it is not at all doubtful whether the marriage laws are to be understood only from the narrated cases, or whether they are to be understood from the degrees of relationship and affinity; they must, however, be understood from the degrees, because otherwise one would contradict rule v. 6, since by far not all cases are narrated that belong under the rule. But in the case of the narrated cases, one should not consider the narration idle, but pay no less attention to the explanatory, limiting or expanding additions that are expressed in them. What is to be regarded as equivalent to the case forbidden in it must not only be calculated according to the degree of relationship, but it must be similar in all respects to that case. For precisely because there is a law with special provisions for this case, it is distinguished that one should not merely count the degrees of relationship according to the rule, but should pay attention to more things that the Lord says.

This is especially necessary when the legislator has gone beyond the rule (interpretatione authentica extensive) in a particular case. For since we are not permitted to make such extensions arbitrarily, but are only directed to the rule, we may also understand the authentic extension of the legislator to a more distant degree, perhaps not even for the sake of causes that are well known, only in a case that is so similar, where the causes must have taken place. By no means, however, are we permitted to merely count the degrees here, to the detriment of the general rule, just as if a new general rule and yet a provision deviating from that (B. 6.) were stated here. For example, the prohibition against marrying his father's brother's wife, v. 14, is an extension of the rule and goes beyond it, because this woman cannot be called the flesh of your flesh, but according to the same old way of speaking, with repetition of the word, should be called the flesh of the flesh of your flesh. For the son is one flesh with his father by descent, and his father is one flesh with his own brother, and he is one flesh with his own wife by marriage. Let the cause of the extension be what it will, so it is not to be dismissed why the prohibition must not be understood just as well by the mother's brother's wife. However, no one will doubt that the relationship of respect to the parents, in which their siblings and consequently the spouses of these take part, is the cause of the prohibition of this marriage. Among a people who are to distinguish themselves from others by the knowledge of God and a conduct worthy of it, everything unseemly and absurd should be avoided that would be detrimental to descent, as it is to the relationship mentioned by God.

This is contrary to the wonderful and therefore so much in itself system (because all men are of one and therein lies a secret of His kingdom). The unseemliness of such a marriage union was also felt by sensible people among the pagans, hence the respectus parentelae in Roman law; otherwise there is nothing similar in the way of speaking among the Hebrews, in that the relatives in unequal degrees of the collateral line are not presented as father and half-son, but are merely called brothers, e.g. Genesis 13:8. But I have already reminded you that from this it cannot be concluded by a mere counting of degrees that a woman may not marry her mother's sister's husband. For through this marriage nothing is taken away from respect, because the woman is the subordinate part in the marriage and the obligation she has toward her husband is the greater one and does not come into collision with that which she had before toward her mother's sister's husband, but only both kinds of respect come together and are united. Therefore, the citation of equal degrees of kinship is not a decision that a man may not marry his wives' sister daughter.

So far Crusius. On the basis of this excerpt, we give a table on the last page of this booklet, with the help of which everyone can easily find out whether in a questionable case there is a marriage impediment caused by kinship relations or not.

Note 2.

For the correct application of the doctrine of the marriage-preventing degrees of relationship, the observation of two general rules in particular is necessary, which Johann Gerhard presents as follows: "The prohibition includes both types of relationship, both that which has its origin from both parents and that which has its origin from only one of them. This rule is derived from 3 Mos. 18, 9, where the sister is forbidden, whether she is a sister from both parents, i.e. a whole sister, or a sister only from the paternal or maternal side, i.e. a half-sister. Thus the other relations are also to be regarded as forbidden, whether they arise from both parents or only from one of them. If, therefore, the male person is forbidden to marry the sister, whether she be of both parents or only of one of them, the female person is also forbidden to marry the brother, whether he be of both parents or only of one of them. The grandfather is forbidden to marry the granddaughter, whether she be begotten by the son or the stepson. - The prohibitions are to be understood by relatives, whether they have sprung from marriage or from fornication. This rule is derived from the same passage 3 Mos. 18, 9. where the sister is forbidden, whether she is born 'at home' or 'outside', i.e. whether she is born from a legitimate marriage.

Marriage, or obtained by fornication.... . It is also not difficult to see the reason for this rule, if one considers the apostolic saying, 1 Cor. 6:16: "He that cleaveth to the whore is one body with her"; therefore, even by illegitimate and adulterous intermarriage a relationship is effected, and in these prohibitions it is not the nature of the birth, whether it is legitimate or illegitimate, that is considered, but rather the blood relationship arising from carnal intermarriage. Thus the son may not marry his father's wife, whether the father has had dealings with her in a legitimate or illegitimate way; the brother may not marry the sister, whether the latter was begotten by the father in or out of wedlock; the grandfather may not marry the granddaughter, whether the son from whom the granddaughter is born was born in or out of wedlock; the father-in-law may not marry the daughter-in-law, whether the son has had dealings with her in a legitimate or illegitimate way." (Loc. th. de conjugio § 281. 282.)

Note 3.

According to divine law, the relationship that arises through a lawful betrothal does not cause an obstacle to marriage, as can be seen from the reasons that are always given for the prohibition in Deut. 18; therefore, for example, marriage to a deceased brother's bride is not contrary to God's word. Gerhard writes: "Our predecessors in the theological faculty give the responsum under June 27 in 1601: The mother of the deceased bride is not to be married'; whereby it is to be noted, however, that by the authorities in this obstacle can be dispensed with, since the prohibition itself is only human positive, not divine right." See, however, § 359-363, where Gerhard opposes such marriages when the matter is still in integro. Cf. also Consil. Witeberg. IV, col. 67. f.

Note 4.

Since, when a marriage has already been decided, great difficulties often arise when the preacher then tries to convince the persons concerned that their union is against God's commandment, it is of great importance that a preacher give his congregation thorough instruction at times about the degrees of relationship that prevent marriage, especially about the fact that a marriage with the deceased wife's sister, which unfortunately is so often performed in our days, is forbidden by the general rule 3 Mos. 18, 6. and is by no means confirmed by 18, 18. Not infrequently Lutherans refer to the fact that Luther had declared such a marriage permissible in earlier writings; such are to be made aware of the fact that Luther later wrote, among other things, the following: "How? are there not women enough in your country who are still virgins, that one has to be so close to free, in the other and almost even closer, women?

Grade? as the sister daughter and two sisters after each other. Yes, Luther has let a note go out that such degrees, lines, etc., have been corrected. But has one not, on the other hand, also looked at other following books, in which such things have been corrected (or, as one wanted to say, revoked)? (Letter to Johann Hesse. XXI, 1570.)

(To be continued.)

Professor Hengstenberg's doctrine of justification.

In a "Lecture on Jacobus" Dr. Hengstenberg had pronounced a very dangerous, false doctrine of justification. He himself summarized the summa, "the peculiarity" of this lecture in the following two sentences: "First, faith and the forgiveness of sins corresponding to it are not completed in one act, but, as everywhere in the spiritual realm, there is also here a living progress: there are stages of faith and the forgiveness of sins or justification. For: faith must be active in love; it, the only condition of justification in all its stages, reaches its perfection only when it enters into works; only he who sets his heart on doing what he can, fulfilling his duty in its whole extent, nowhere wavering and wavering, being faithful in small and great things, has cause to seize Christ, his atonement, and the powers rooted in it with all fervor."

Attacked for the sake of this thoroughly false doctrine, Dr. Hengstenberg seeks to defend himself in a lengthy article in the Ev. In order to first deal with the Confessions, he resorts to the "historical" view of the symbols, which is now so popular in certain circles. He says: "With the confessions of the church these sentences are in no way in conflict, as one can expect from the outset, since they did not come up at all at the time of the formation of the confessions. (This is really a quite outrageous historical assertion: forgiveness of sin and faith, the relationship between the two and the nature of the same, etc. are supposed to have 'not been discussed at all' in the time of the Reformation). The Confessions emphasize justification by faith alone, without all merit of works, and we do not want to detract from this one iota. But whoever wants to blindly reject everything in this, as in every other area, that is not expressly written in the confessions of the church, whoever wants to forbid the church to bring forth new pages of the old truth under completely changed circumstances, let him see how he comes to terms with Matt. 13:52, where the Lord describes it as the duty of the right scribe to bring forth from his treasury new and old things, whereby it is not by chance that the new things come first, as proof that the new things are not the same as the old ones.

The old has value only insofar as it is new at the same time. Mere production of the old, repristination, can never lead to the goal. The new must go hand in hand with the old, otherwise the church becomes a stagnant swamp and incapable of solving its task". *)

In the following biblical substantiation of his false doctrine, Dr. Hengstenberg makes the following assertions: "Whoever denies the existence of stages in the forgiveness of sins, breaks the authority of Christ, who ... in the case of the sinner, lets the first justification be followed by a second justification which is essentially different from it." Further: "The baptism of John brought with it forgiveness of sins and the Holy Spirit, but these were only the germinal beginnings of the granting of forgiveness of sins and the Holy Spirit. It was only enough to awaken the hunger for the good deeds of Christ. Furthermore: "Jesus Himself bestowed forgiveness of sins many times during His life on earth. If there are no steps in the forgiveness, then this propitiatory sacrifice on the cross appears to be unnecessary. It appears to be necessary only if the forgiveness of sins granted earlier was only a temporary one, an incentive to take hold of the perfect redemption effected on the cross. Further: "With this inseparability of the forgiveness of sins and salvation, every suffering that hits us, down to the toothache, is a sign that in relation to the forgiveness of sins still higher levels are to be attained." Further, "David says to Nathan in 2 Sam. 12, 'I have sinned against the Lord,' and immediately Nathan to David, 'So also the Lord hath taken away thy sin, thou shalt not die.' According to the opinion of our opponents, which is far too convenient (!) to be true, the matter would thus be settled. But that it was *not,* we see from Psalm 51, where David asks for forgiveness of sins and struggles for it. . The truth is that David, through the assurance of the forgiveness of sins and the beginning of their actual remission, had received so much confidence as was necessary to wrestle for it with fervor, which was henceforth the task of his whole life." - Hengstenberg's entirely Roman Catholic words on faith are: "Faith must pass through love and through the works flowing from it, if it is to become capable of grasping ever more perfectly what Christ has done and suffered for us." "It is clearly written here that her many sins are forgiven her because she loved much." "To the right life faith can only attain by entering into works." Is not this the ides formata of the papists quite evident?

This deep fall of Hengstenberg, this abandonment of the heart of Christianity and Lutheranism, is not to be deplored enough. The heil. The Holy Scripture knows nothing of the stages of forgiveness of sin, of justification,

*) Here the Iowans have a warning example of where the application of "their" principles can lead. B.

simply because it knows nothing about "stages" of reconciliation. Col. 1, 20. It is written: "God hath reconciled all things to himself through Christ, whether on earth or in heaven, to make peace through himself by the blood of his cross. So the reconciliation is complete, the peace quite perfect. And Ephes. 2:8, 9 says, "By grace are ye saved through faith; and the same not of yourselves: it is the gift of God: not of works, lest any man should boast." Now, just as God cannot be gracious and ungracious to a man at the same time, so there can be no degrees in the forgiveness of sin. The strength of the acquisition of the forgiveness of sin is of course different, there are stages, one person does not hold on to grace, especially at the time of temptation, as firmly as another, but all believers alike have a perfectly reconciled, merciful God through Christ. And faith "as the only condition of justification", that is, justifying faith, faith that takes hold of the forgiveness of sins, faith that trusts in grace, reaches "its perfection" so little through love that the forgiveness of sins and justification rather take place before all love on the part of the sinner, for it is written that God "justifies the ungodly", Rom. 4, 5. But the ungodly have no love. - The Catholics will agree completely with this unfortunate Hengstenbergian doctrine, which is a real food for our Romanizing, Methodist swarm spirits. God have mercy! -

Dr. Münkel speaks about this sad case in No. 18 of the "Neues Zeitblatt" as follows: "First of all, we do not overlook the fact that Dr. H. opens his defense with a solemn declaration. He professes,* these are his own words, 'most decidedly to the doctrine of the evangelical church of justification by faith alone, or by the merit of our Lord and Savior JEsu Christ alone, which faith takes hold of. He agrees with great joy with the word of Luther in the Schmalkaldic Articles: From this article one cannot depart or give way, let heaven and earth fall, or what is not to remain, etc.'. We are to keep this teaching whole and intact. Dr. H. does not want to have done anything more than to bring out and assert a hitherto neglected side of it from the Holy Scriptures. He wants nothing more than to have brought out and asserted a hitherto neglected page of Scripture in order to counteract a dangerous basic damage of our Christianity today. Who wants to blame such an undertaking? The only thing that matters is that the error is not countered by another error, but by the full truth. Here we have to look at Dr. H.'s teaching.

It is true that he teaches justification by faith alone. When a sinner is converted to God, he has neither love nor good works; he has faith alone, by which he acquires forgiveness of sins from the merit of Christ. However, the wording alone may teach us

We cannot determine the meaning of the words and phrases as if everything were all right in the matter. Our theologians often connect a completely different meaning with the same words and phrases. We look at the closer explanation, which he added to the words. Here, of course, I encounter what others have already encountered, that I come across a sentence that I would like to be clearer, because it is of the greatest importance for the entire doctrine. Dr. H. teaches stages of forgiveness of sins. For the sake of clarity, let us suppose that all sinners without distinction owe their Lord 10,000 pounds or 10 mill. thlr., then only 50 pennies of this sum will be given to one, but 500 pennies to the other. But they can and must both make further progress, from step to step, from 500 to 700, 1000, 5000 gr. and so on, until the entire debt is paid off. On what does this progress depend? It depends on ourselves, on the progress in our spiritual life and walk. The more thorough repentance, the more lively faith, the more fiery and active love, the more abundantly the treasure of forgiveness of sins is opened to us, the more we receive. If, on the other hand, our spiritual life goes downhill, the capital of forgiveness we have already gained will also be diminished. We can go down from 500 gr. to 50 gr., to 5 gr. and even lose the last 5 gr. So it goes in a descending line. How far can we go in the ascending line? When will we have the blessed joy of having the entire 10,000 pounds paid off? Dr. H. is silent about this, but we can safely conclude from his precepts that we will never get there in this life. The measure of the forgiveness of sins," he says, "depends on the measure of the recognition of sins and of faith, in a word, of repentance. Since repentance, like everything else in this life, remains very deficient and does not get beyond the beginning, we do not get further than a small remission of sins, or Dr. H. would have to assume that it can be brought to perfection already in this life, which is, however, demanded by such a teaching.

"This teaching was so surprising to me, especially in a man like H., that I could not believe my eyes. I read the article from time to time in order to find some information somewhere that would teach me about my error. Really there is a statement that promises some enlightenment. Even though there are stages of faith, he says, this refers only to the acquisition of salvation. This salvation itself is accomplished with One sacrifice for eternity, and this sacrifice is not for the sins of the world alone, it is also offered specifically for my sins.' If I am to understand this in my own way, it means, 'True, all forgiveness is offered and presented to us in virtue of Christ's perfect sacrifice, and if we believe, we have it.' But what we have, we still have to make our innermost property and lasting possession. We must be filled and strengthened by it, so that

We should cherish it, keep it faithfully and thank God abundantly for it. This requires a lot of work, one person gets further in it than the other, and some go behind again. Therefore, even if 10,000 pounds are given to each person, some still do not have more of it than if only 50 gr. had been given to them. The great gift seems very small to him because he has not yet recognized the greatness of his sins. If Dr. H. wants to prove this from Luc. 7, he is completely right; and we can only agree with him when he reproaches the finished spirits that there is no crown without struggle.

"But is that really Dr. H's. Opinion? It is nowhere to be read clearly. On the other hand, expressions occur which cannot be rhymed with it. The reason,' he says, 'that the Pharisee Simon is forgiven only little, cannot be that he had less to forgive. The reason for Simon's lack of love is that he had little to forgive. He could not have any real love. If he was forgiven little, because he had only little to forgive, then one would have to conclude: so we want to sin, so that grace may become powerful. Only then can one escape this consequence if the small measure of forgiveness was a burden to him, and this is only the case if he had many sins but recognized only a few.' If one wants to do justice to these words of H, one cannot understand them otherwise than that Simon did not receive from God a complete, but only a partial remission of guilt for as many sins as he really recognized repentantly. The rest are retained for him in God's judgment. Therefore he adds: 'If one now claims that there is a simple either or in the forgiveness of sins, that the forgiveness of sins is either not granted at all or completely,' then one would step into contradiction with the baptism of John.

"To this is added another circumstance which, it seems to me, is decisive. It is in itself a quite correct sentence that the temporal tribulations should lead the Christian to repentance and train him in faith for his improvement. So there is a close connection between the tribulation and the sin that still dwells in the sanctified Christian. This connection even affects the forgiveness of sin, insofar as sin can be revealed to us more during the tribulation, so that we must strive for a greater degree of confidence in God's forgiving grace. On the other hand, it is quite inaccurate to say that the tribulations affect us as God's punishments for those sins which He has not yet forgiven us. Nevertheless, Dr. H. says: 'Punishment and forgiveness are mutually exclusive. Insofar as one is punished, he cannot have forgiveness, although he can possess quite a rich measure of forgiveness on the other side.' As an example, Dr. H. cites the apostle Paul, who was handed over to the angel of Satan as punishment for his sins (2 Cor. 12:7), even though he remained a highly pardoned apostle. The temporal punishments should therefore be a sure proof that not all sins have been forgiven; and since God Himself

it is he who inflicts the punishment of sins, it follows that even in his judgment he has still retained a portion of the sins. It is not only that we are not yet completely forgiven of our sins, it is also that God has not yet completely granted and given it to us. If Dr. H. believed that we would be completely absolved of all sins in God's judgment, he would not only have had to say so explicitly, he would also have had to base his teaching on this sentence and adjust it accordingly to prevent the inevitable misunderstanding. This did not happen. On the contrary, when he comes to speak of the offense that would be taken at his teaching, he knows no other advice than that even the small measure of forgiveness ignites love for God to such an extent that it outweighs the feeling of divine wrath. We are therefore not only under grace, but also under wrath because of the sins that have not yet been forgiven. A most bleak doctrine. If Prof. H. should have encountered that he has thrown himself too strongly on one side for the sake of the opposition, it would be desirable that he would soon take a walk on the other side. It is hard to believe that this should be his whole teaching, and yet nothing else can be read from his words.

"It is an initial Christian doctrine that the ungodly is justified by faith, or that the righteousness which the law demands is imputed to him by God. If then the law demands perfect righteousness, and this perfect righteousness of God is imputed to the believer, tell us, how can there be any question of unforgiven sins beside this righteousness which is given to us? Nor is there any sin left that has not been swallowed up and eradicated by this righteousness. It is true that sin still dwells in us, but as long as we remain in Christ, we also have uninterrupted forgiveness for it. Before the imputed righteousness no guilt of sin can arise. Therefore the apostle says: 'There is therefore nothing condemnable in them that are in Christ JEsu.' Although there is enough sinfulness, it is not damnable. But where there is no condemnation of sin, there is forgiveness of sins without contradiction. Therefore, even if we confess with our old confession: Faith is weak, love is cold. For this reason I am sorry for my sins, and I am sorry for them, but I complain that I am not as sorry for them as I ought to be and as my dear God would have me be*; so even if we lament the small work of our repentance, we do not draw the consolation of forgiveness with the thimbles of our repentance, but according to the rich measure of divine absolution, which our church grants us with the words: "I, as the ordained minister of the Christian Church, absolve you from all your sins, so that they may all be forgiven you as abundantly and perfectly as Jesus Christ deserves it through his suffering and death. Only for this reason can the congregation join in and sing with joyful Amen:

O Lord JEsu! Salvation and life are mine in your blood.
All sins are forgiven, and I am righteous and pure.

"He who measures the measure of forgiveness of sins by the measure of repentance can at least say that it is faith alone that grasps and receives forgiveness; nevertheless, he cannot say that we are justified by faith alone. For first, he cannot say that we are justified, because the greatest part of sins still remains unforgiven. Second, he cannot say that faith alone does it. A great deal still depends on how deep the newness of life is. In the course of the Christian life, love is added, which must have as much influence on justification as repentance at the beginning. From the words of the Lord: She is forgiven of many sins, for she has loved much', H. concludes that love is the reason for the forgiveness of sins. Although the Lord himself declared immediately before that he loves most to whom most is given, that love is therefore a fruit of forgiveness, Prof. H. knows how to evade this and to pick out, by a violent hacking of the text, that in the parable of the two debtors love appears as a consequence and fruit of forgiveness, but that in the application of the parable it is the reason and cause of forgiveness. If he punishes as rationalists those who cannot find his doctrine of stages in Scripture, and pushes the rightly understood word of Scripture into their consciences, he should only have set a good example and not discredit his own handling of Scripture by such a maltreatment of it, and that just in such a highly important matter, where it is a matter of the standing and falling of our church.

"He who loves much, he says, is given much for the reason that he loves much. Progress in love is progress in the forgiveness of sins, just as decline in love is decline in forgiveness. However, H. does not put the sentence quite so nakedly. He says: Faith must pass through love and through the works flowing from it, if it is to be able to grasp ever more perfectly what Christ has done and suffered for us; but faith is the only source of the love worthy of its name, and what justifying power it possesses does not lie in itself, but is imparted to it by faith.' This is justification not by love alone, but by faith, love and good works in their union and in their mutual interpenetration and enlivenment, whereby faith has priority. Nevertheless, Dr. H. says that love possesses a 'justifying power,' consequently that it cooperates in justification, and that faith alone does not justify. Prof. H. should only have admitted this fact sincerely. For when he says: 'In all this the Sola (Alone by faith), the banner of the evangelical church, remains raised high,'

this makes us all the more saddened by the fact that he tries to deceive either himself or his readers about the true facts. Faith alone justifies, and again: faith does not justify alone, but at the same time with love, these are two propositions which no intellect can declare to be synonymous and the same thing. If we had taught like Dr. H., the Catholics would be satisfied with us, and if Luther had taught like this, church history would have taken a completely different course. Now, Prof. H. is partly telling us with harsh words and reproaches that we should let go of the lived out confessionalism and revoke it. He will not be allowed to complain that he has been answered harshly and that he himself has been asked to recant.

"For more than three hundred years this matter has been worked through so many times and in such detail with reasons and counter-reasons that it cannot occur to me to carry even a little glass of water into the great sea. For what Prof. H. has presented here is nothing new at all, but precisely what the Catholics have brought forward against Luther. Only the question can be worthy of consideration, how Prof. H. comes to terms with this teaching of his with himself and in his inner life. If I want to know what and how much I receive and have from Christ in faith, Prof. H. instructs me that I should look at myself, my repentance and penance, my love and good works, and measure the gift and grace of God by them. This should be a sting to my new life, which I certainly need very much. But is it not a scorpion sting that kills me? How, if I become completely wrong about myself? and this case can happen several times; or if my repentance and my work seem so insignificant to me that I close my eyes to it and feel ashamed? this can even happen very often. With Christians who grow in depth, the feeling is said to increase with the years. So these are not exactly the worst Christians who do not want to know about their own work. What kind of advice and consolation does Prof. H. want to give them? But it seems that he has already taken this case into account. If sanctification does not continue," he says, "one flees back into justification as into the safe castle of hunted souls. It is of little use to reply that faith which does not result in works is not true faith. One then seeks forgiveness again for not having had true faith until then, and the account is settled anew, the whimpering conscience appeased anew with false consolation'. H. holds this against the abuse of the doctrine of grace. But must one also kill the use with the abuse? He paints an undoubted experience of all Christians as a dangerous aberration of Christians, without even letting it be known that the matter has two sides. This should not be written so nakedly and in such an environment in an evangelical church newspaper, because it is not gospel, but law, it is

the driver's stick not only over the lazy, but also over the weary and the burdened.

"One wonders whether Prof. H. is a stranger to evangelical experience and the life of faith, or whether he has suddenly become a completely different person, or whether he has only set up this doctrine for the benefit and piety of lazy Christians? I do not believe the latter, for it would be too strong that he should lead two kinds of teaching, both in contradiction with each other, one for himself and one for other people. There remains only the choice between the first two cases, and about which choice we have to make, his own words can shed some light. He was reproached for his 'changes', that he had changed his convictions at different times. He denies this, especially with regard to the doctrine of justification. His interpretation, that love is involved in justification, he has, as he says, already 'represented 40 years ago in a friendly dispute with Dr. Th. (in R.), of which he will perhaps still remember'. Since he has now for about 40 years published the Evangel. Kirchenzeitung for about 40 years, he must have always stood in this sense and led the publication. This is how he wants to have dealt with publishing his views already a year and a half ago, and it seems that then, as before, only the fear of offence kept him back. In any case, it is not to be believed that he only suddenly or recently became a different man. Besides, Dr. H. claims just as definitely that he has paid homage to the progress in theology from the beginning of his activity. A good householder must bring forth from his treasure both the new and the old, 'whereby the new does not come first by chance, as proof that the old has value only insofar as it is new at the same time'. Such changes or innovations can now also be perceived in him. Whereas in former times, turned towards the Prussian Union, he rejected the Lutheran doctrine of the Lord's Supper, for a number of years he has turned away from the Prussian Union and, without ever becoming Lutheran, has pursued more and more high-church goals. He has become a fierce opponent of mediation theology, which seeks to reconcile the faith in Scripture to the left with those directions that are corroded by unbelief. He accuses them of adultery. And just he himself is a mediation theologian, only to the right. He would like to initiate a reconciliation with the Catholic Church, at least he has taken some things from there in order to gain foundations for a new church building, and this will probably be more than he has announced so far. His catholicizing doctrine of justification is closely connected with this catholicizing church building. If we now consider that his doctrine of justification had already emerged in him 40 years ago, and that it is the necessary starting point for his later church building, then his assertion gains a great probability, that he is not affected by the 'changes' of which he is accused.

know nothing. He has always pursued the same goal as the butterfly, which from the egg as a caterpillar and pupa must go through several transformations, but is always himself.

"It would then become very credible that Dr. H. had been quite alien to the actual evangelical life of faith from the beginning and had lost more and more traces of it. I confess that it is nevertheless difficult for me to simply sign this sentence. First of all, I do not think I am authorized to judge Prof. H. solely on the basis of one or two articles. He has written much more, and in it there are omissions that testify to a deeper understanding of the gospel. The traces of it do not seem to be missing even in the article in question about the sinner. He says: A man who was taken up early into the eternal tabernacles said shortly before he went home that his comfort was not justification by faith, but Christ alone and apart from his poor faith. This has deep truth for cross-bearers, who also often seem to run out of faith. It is our only refuge in the face of death, and even if we still have a longer life before us, we may direct our gaze to it. Of course, H. added a few lead weights to this upswing immediately afterwards, so that one doubts whether he will reach eternal light beyond the clouds.

"I cannot explain this in any other way than from a double nature, a double person in Prof. H., a Protestant and a high church man. The two stand in each other's way, and one does not let the other come to his full rights; but they are both present and both have gone on with each other, only that the second, to the great detriment of the first, has come more and more to the fore and has subjected the Lutheran doctrine of justification to the same treatment as Prof. Beyschlag has subjected the doctrine of the person of Christ, likewise to the love of mediation theology. Our modern theologians are so little of a piece that one cannot wonder at such a double nature. Some even have three and four natures, so that one has to be glad if they have only one nature at all. With this dual nature of his, Prof. H. alone was able to draw the most diverse forces from the church to himself, to hold them together with political skill and to use them. This is also a union, as all essence of modern theology inevitably leads to union. But it is a union to the right, and that is why it has finally come up so sharply against the union along the lines of the Berlin Oberkirchenrat, a struggle of the unirrelevant right with the unirrelevant left. What comes out of it depends on several circumstances. The question is whether the multitudes of such different tongues will continue to serve under Hengstenberg's banner, whether the slogan issued is not too offensive for some. The question is, in particular, whether the power of circumstances has not long since condemned this direction to impotence."

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Correction.

In the absence of Prof. Walther, the July number of "Lehre und Wehre" includes an evaluation of "Seelenspeise" by Past. Spring was included. Regarding this, we have now received a reply from Father Spring, which we cannot include, however, because it contains several inaccuracies, which would only be refuted more extensively if necessary, but which are generally of too little interest for the readers. One thing must be admitted, however. The reviewer has indeed not remembered that the "confession of faith" found under II. is the "so-called confirmation booklet introduced for decades in Würtemberg by the Consistorio" and that he has therefore wrongly described what is taken from it as a product of Past. Spring. It is true that the expositions made in this booklet are and remain correct, e.g. that it is illogical if in the definition of holy baptism the benefit of the same is also stated. For example, it is illogical if in the definition of holy baptism the benefit of baptism is stated and then the second question is: "What benefit do we have from baptism? Brenz therefore has only the first question in his catechism, and in this he occasionally deals with the benefit of baptism, but a special second question is not found with him, which again states what he has already dealt with before; also it is and remains a weakening of the expression, if instead of the Lutheran: "it works forgiveness of sins" it is said: "it assures us" etc., for the word "works" encompasses more than the word "assures," hence also the older Würtemberg Catechism, called: "Auszug der catechetischen Unterweisung zur Seligkeit über den Brentzischen Catechismus" ("Excerpt of Catechetical Instruction for Beatitude on the Brentzian Catechism"), to the question: "What is the use of baptism? In the doctrine of sanctification, too, Brenz and the catechism written after him teach better than the "Creed" composed by the Consistorio (1803). The latter goes after the question: "Is then the holy spirit also true God? Is the Holy Spirit also true God, that you believe in Him?" to the question: "If you believe all that you have confessed with your mouth, what is this faith useful for? How the Holy Spirit works it! Brenz, however, states it and says: "The Holy Spirit ignites the hearts of men. The Catechism also gives the full answer to the question: "How does sanctification take place? The Holy Spirit calls us through the Word and Sacraments, gives us again, renews us, and thus sanctifies and preserves us in the right faith until our end." Finally, as far as the last exposition is concerned, it is and remains wrong when the Consistory answers the question: "But how do we get free access to Holy Communion? How do we get a free entrance to Holy Communion?" answers: "Through the ministry of preaching, which has two kinds of power, the un-

to retain the sin of the penitent, but to forgive the sins of the penitent." For how could anyone receive "free admission" to Holy Communion through the ministry of preaching, inasmuch as it retains the sin of the impenitent? In Brenz as well as in the catechism edited after him, this error of the "confirmation booklet" is not found. The catechism has the same question as a transitional question to the sixth main section: "How do we get free access to Holy Communion? Communion?" But the answer is not so wrongly drawn together, but reads first in general: "Through the keys of the kingdom of heaven. Then the next question, "What are the keys of the kingdom of heaven?" Answer: "The preaching of the gospel of Jesus Christ." Brenz has no transitional question at all, but asks immediately, "What are the keys of the kingdom of heaven?" and his answer is: "The ministry of preaching or the proclamation of the gospel of Jesus Christ" (ministerium, seu praedicatio evangelii de Jesu Christo). It is remarkable how already the authors of the Catechism deviate from Brenz and instead of "preaching ministry or proclamation of the Gospel" say: "preaching ministry of the Gospel" and so on. Although the expositions made in the "Creed" are correct in themselves, the author is nevertheless sorry to have made them, for the above sentences in the "Creed" can be corrected, and it is not good for the church if expositions are made in individual weak passages in books that are otherwise recognized and used with blessing in the church. B.

Litterary Intelligences.

Concordia. Ecclesiastical bulletin.

In association with Pf. A. Kögel, Schochwitz (Prussia), Dr. zur. O. Wächter, Stuttgart (Würtemberg), Pf. Dr. Haupt, Gronau (Hesse), Pf. E. Lehmann, Ruttersdorf (Altenburg), Pf. E. Achilles, Rothschönberg (Saxony), Pf, S. Fritschel, Wartburg (North America), Staatsrath E. H. Busch, St. Petersburg (Russia), Pf. Chr. Mayer, Nördlingen (Bavaria), Pf. N. Heman, Partenstein (Bavaria), Pf. G. Reichard, Paris (France), edited by Oberpfarrer A. Resch, Zeulenroda (Reuß). Motto: "Be diligent to keep unity in the Spirit" and "Let us hold fast to the confession."

Since last year, an ecclesiastical journal has been published under the above title by Gottfr. Löhe in Nuremberg, appearing once a week (in one sheet, small folio) at an annual price of 1 Thlr. 10 Gr. The purpose of the journal, as the main title already indicates, is to discuss the interests, needs, tasks and aspirations of the entire Lutheran Church on the basis of the unchanged Augsburg Confession, and to draw generally important contributions from the whole wide area.

The aim is to bring about a greater unification of the Lutheran Church, which has been torn apart in so many ways. The "timeliness" of such a paper is not to be doubted. The editorial staff of the above-mentioned newspaper is, according to the numbers available to us, fully aware of its high purpose, prudent and skilful. We would like to ask our dear readers, especially the clergy among them, to obtain a more detailed knowledge of this paper by inspection. First of all, it would be advisable to keep it in theological reading circles.

For a more precise characterization, we are sharing some characteristic excerpts below and refer in particular to the "Concordia Conference" that will be held in connection with the upcoming Leipzig Mission Festival.

1.

In an article entitled "The Ecumenical (General-Ecclesial) Task of the Augsburg Confession" it states:

"It is true that the Lutheran movement now lies humiliated on the ground. How many lofty plans have been thwarted! What greatness has fallen! What lack of counsel and purpose has followed the earlier so promising upswing!

But this humiliation is from the Lord. It is a time of purification and sobering for our church, a time when the Lord wants to strip away everything impure and carnal that had attached itself to the cause to which the future belongs, in order to then carry the church of the Augsburg Confession, rejuvenated and new, purified and strengthened, upwards on his eagle's wings and through it to bless the entire church on earth anew.

The Lutheran Church of the present day should not have fallen back into the character errors of the 16th and 17th centuries. The high knowledge, which is given to our church by grace in the unadulterated teaching of the divine word and the sacraments, should make us strong in humility, rich in love, moderate and compassionate towards those who think differently.

But the opposite of all this threatened to gain the upper hand. First of all, there was an often unbearable arrogance, a repulsive harshness toward those who thought differently, no loving response to foreign views, a separatist narrowness in spite of all the high knowledge, a sensitive poverty of works of love, and only slow progress in the practical areas of life, This was the increasingly ugly spiritual physiognomy of our church, which was developing only slowly in those practical areas of life that other church communities and schools of thought had cultivated and made fruitful before us, and in the doctrinal disputes that were increasing daily, an often unbridled, unholy, carnal passion. Continuing on this path threatened to destroy anew the world-historical position of our church.

Therefore the Lord stepped into the means and humbled on the way

our strength. It is obvious to everyone who understands that the Lord's hand of punishment is involved in the humiliations and decompositions that have occurred within our church over the years.

But when You humble me, You make me great. This purification process came just at the right time. It came - thank God! before the battle of Königgrätz, with which the barriers of an old time fell.

The changes of thoughts and views of life - especially in the ecclesiastical sphere - are preparing themselves, of which we now see only the foreboding beginning.

Territorialism (i.e. the nature of the regional church) and with it the Union are becoming obsolete with rapidly increasing invalidity and are hastening to their graves; ultramontanism (i.e. the nature of the papal-Roman church) feels itself struck with sensitive wounds; on the other hand, the Lutheran church - through the strange annexations of Lutheran lands - is entering the center of the ecclesiastical movement. It is up to it to unfurl its banner anew, to reorganize its fighters and flocks, and to lead them to new victories.

But woe to the strategists (commanders) who do not learn from the mistakes of a failed warfare! - In the following we want to present a plan of operation for our warfare in the ecclesiastical field, keeping as far as possible from the mistakes of an earlier time. May the Lord send to our church the brave heroes who will improve such a plan where it is necessary and carry it out with a victorious hand.

The next goal must be to pave the way for the ecumenical (general church) task of the Augsburg Confession through a new summary of the Lutheran Church, through the establishment of a unified body, a general Lutheran synod or church conference.

In this proposal, however, we consider the following aspects: first, the basis; second, the scope; third, the objects or subjects of joint activity; and fourth, the basic features of the organization."

The "unchanged Augsburg Confession" is then designated as the basis, the scope is determined according to a J. geographical, 2. ecclesiastical-regimental and 3. theological point of view to the effect that ad 1. the Lutheran church areas of the North German Confederation are to be regarded as the center, the Lutheran church federations of South Germany as an outpost chain, the Scandinavian countries as a reserve, but in addition to this, America "with its" lively Lutheran synods", the German Lutherans in Australia, India and Capland are to be taken into consideration; ad 2. it says: "From the point of view of church government, the national churches, still undiminished in their confessional status, would precede; the Lutheran diaspora, in which the need for unity is usually particularly strong, would follow; the separated congregations, both those under the Breslau Ober-Kirchencollegium and those detached from it, would follow.

Lutherans, - finally, those Lutherans who have led the struggle in regional churches with a reduced confessional status (Union) until now, would close the gap"; ad 3. it is said: "Finally, from the theological point of view, it would be primarily necessary to fill the gap between the genuine Lutheranism represented in the Lutheran regional churches and the high churchism, which is particularly open within the Union, by a new community of life, and on the other hand, at the same time, to win over from the mediation theology those elements that are to be won (some Lutheran in essence, often only repelled by the previous austerity of strict Lutheranism and pushed to the left).

With regard to the subjects of discussion and the external organization, it is suggested: "In accordance with such a new upswing, the common subjects of discussion would then also have to be chosen in a worthy and all-round manner, in order to provide sufficient nourishment for ecumenical church activity. We mention in particular: mission to the Gentiles, inner mission, support of fellow believers, evangelization, constitution." ---------- "Finally, it is not necessary to indicate the basic features of the external organization of such a Lutheran church congress.

Large public general assemblies, to which everyone has access, may always be held. They are necessary for the representation of the whole as well as for the stimulation of the individuals. But in them the emphasis will not lie, but in closed conferences, in which a certain mandate (Mandatum) would be necessary to take part, - an ecumenical General Synod of the Augsburg Confession. Under it or out of it, special divisions (central committees for heathen mission, inner mission, procurement matters, etc.) would have to be formed for the various individual subjects of deliberation. It will only be time to discuss the details (distribution of votes, type of election, transfer of the mandate, etc.) when our proposal will begin to take effect and bear fruit. In any case, it would be advisable to first confidentially (perhaps from the missionary circles, which are everywhere the rallying points of ecclesiastical life) issue elected representatives and at the same time to win over the personalities in the church authorities for the plan as far as possible. For it is obvious that the future most legitimate representatives of the church in such a synod will be the Lutheran bishops, whose official powers now lie in our regional church authorities on an interim basis.

The whole work should never fail because of the initial self-exclusion of individual church areas (such as perhaps Denmark out of national doggedness, or the separated Lutherans in their sharp opposition to the Lutherans within the Union). Even without them started - they will then follow of their own accord!

The church is heading for dangerous times. And programs drove our Lutheran church into this dangerous future. Humanly speaking, we stand at the alternative: either a complete dissolution and a disintegration into individual atoms, into decay - or a new higher unification, and then new victories, an unprecedented upswing of our church: that is its future.

But speaking in faith, only the second is possible. As soon as our church, with its rich spiritual gifts, with its glorious confession, becomes aware of its ecumenical and catholic calling, it can, in the forthcoming reorganization of the world, leave the "self-dissolution of Protestantism," so often proclaimed by the Romans, to the sects, to the Reformed Church, to the Union, regardless of the vicissitudes to which the Roman Church itself may yet be subjected. But she herself - the Church of the Augsburg Confession - will begin her world-historical mission purified and unified, and strong in unity.

That would be a proper Easter for our church."

2.

Concordia Conference. During a recent trip to the Gnadau Conference, then to Neinstedt to the editor of the Volksblatt für Stadt und Land, to Berlin for consultation with the brethren there (we mention Superintendent Lasius, belonging to the Old Lutherans, Dr. Lic. theol. Preuß, Pastor Steffan, Pastor Knak and others from the Lutherans in the Union), to Cammin in Pomerania to Superint. Meinhold, leader of the Lutherans in Pomerania, and on the way back to Leipzig (Pastor Dr. Ahlfeld, Prof. Keil) discussed the plan of a general Lutheran church congress in detail and on all sides, and found the most joyful acceptance of this timely idea among all of the aforementioned, in such a way that the Lutheran provincial associations in Prussia should receive an invitation from Gnadau and Cammin to participate in it on all sides. However, with regard to the practical implementation of this beautiful plan, the final opinion of the participants was to pave the way in a closed pre-conference to be convened by delegates from the various countries and, above all, to create a firm point of agreement from which larger arrangements can later crystallize. Thus, the brothers in Stolberg-Wernigerode, Berlin, and Pomerania have agreed to attend the Concordia Conference, and we hope that a union of like-minded people will be achieved in this way and that the idea of unity in our church (this time with a conscious tendency to be carried primarily by the pastorate) will experience an embodiment, even if only a germinal one for the time being. May all those who seek unity and peace in the Church diligently invoke the Lord with their prayers for the fulfillment of these hopes.

3.

Program of the Concordia Conference to be held in Leipzig on June 13 and 14.

1. What can be done to further the plan of a general Lutheran unification? Introduced by Senior Pastor Resch.

2. Determination of an "Open Letter" drafted by P. Dr. Haupt and to be signed by the Conference to our Lutheran brethren assembled from the Lutheran Synods in North America at the Neading Day, Dec. 11-14, 1866.

3. Discussion of the six theses to be communicated later, written by D. Dr. Haupt, on the confessional constitutional structure of our church.

4. Discussion about the business relations of our journal and its development into an organ of the Lutheran unification to be striven for.

All like-minded brothers are cordially invited to attend. The meeting will, God willing, open on June 13, 7 o'clock in the evening, in the salon of the "Stavt Dresden", and the discussion of the fourth point will be completed there on June 4, in the morning. The discussion of the fourth point will be completed there on June 4 in the morning. Registrations for participation can be made in writing or (in Leipzig) verbally to the Concordia editors. (Stader Sonnagsbl.)

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Ecclesiastical - Contemporary .

I. America.

Extra meeting of the Lutheran Ministry of Pennsylvania, etc. In the Lutheran and Missionary of June 20, we read the following: "After the rules of procedure were established, Rev. Brobst of Allentown moved that a committee be appointed to consider the advisability of devoting a portion of the time at each synodical meeting to the discussion of doctrinal questions, and to report thereon the next morning. He took the matter very seriously as one of the most important questions in the life of a synod, since many who call themselves Lutherans are criminally ignorant on this point. Dr. C. W. Schäffer then emphasized in a serious and eloquent manner the advantages and benefits of an exact knowledge of the teachings of the church, by contrasting the miserable consequences of an insufficient acquaintance with these teachings on the part of many pastors who bear the Lutheran name. Lack of knowledge of these doctrines and indifference to them are usually the harbingers of decay and open the doors to error by which the church is destroyed. An accurate knowledge and acceptance of these doctrines, he said, who is not a New Testament man, would bring about a revival to living piety such as the world has not seen since the days of the Reformation. - On Friday morning it was time to consider the Constitution that had been passed. The committee appointed the night before proposed an amendment to § 24 of the Constitution, which would mandate that Synod make the discussion of doctrinal matters one of its primary duties. She introduced several more resolutions, which were postponed until the regular meeting. The 125th section, which seemed to reopen the old source of the controversy by which the Lutheran church of this country had suffered so much, was passed.

suffered - of the controversy over fundamental and non-fundamental articles in the bad ^inn, the abgedroschne and much-used ""substantially correct"" - was we tläufig discussed and finally improved to the effect that the denial of any doctrine of Scripture or of the ecclesiastical confessions was made a ground for gcacn any member of this ministry to intervene. Furthermore, the proposed Constitution of the General Church Council was discussed, with the fundamental principles of faith and church government laid down therein being the first to be considered. With regard to the 2nd thesis: (""The true unity of a Particular Church, by virtue of which the people are in truth members of one and the same church and in which any church remains at its real identity and is entitled to a reproduction of its name, is unity in doctrine, faith and sacraments, etc."") Dr. C. W. Schäffer considered the position taken to be very correct, since unity of faith is absolutely necessary for true unity of the church. There are many sad examples in church history of a lack of this unity that arose from that cause. Many members of the Lutheran church have become disheartened by this and have been inclined to leave the church. When asked why these divisions were found in the church, Dr. Sch. said that Luther believed it came from the devil, who worked ceaselessly to bring error into the church. This should make those who have the truth in its purity all the more serious in defending it. One should make a vigorous effort to plant unity by presenting the pure teachings of the church. As long as the world stands, the devil will prick the woman's heel and he will crush her head. As long as the struggle will last, Dr. Krauth remarked: According to the teachings of the New Testament, there is only One Church. The same also speaks of unity of faith, and those who hold it are the Church. Although not gathered in One place and invisible, it is One before God. It can always be found in the Gentile marks: the pure preaching of the Gospel and the Sacraments. Regarding the 9th thesis: (" "By thus accepting the U. A. C., we declare our conviction that the other confessions of the Lutheran Church, since they present no other than their system of doctrine and articles of faith, are necessarily pure and scriptural, etc."), it was asked whether a distinction was not made between the Augsburg Conf. and the other confessions. Conf. and the other confessions. Dr. Krauth replied that the difference was: "The Augsburg Conf. is formally accepted. Conf. is formally accepted, the others by force. The church does not immediately reject what it does not formally accept. If the Augsburg Conf. Conf. is accepted in its pure sense, the others are also already accepted. Regarding the lO. Thesis on Church Government: (""In the formation of a general synod, the synods shall only know each other and shall only negotiate with each other as synods. In such a case, the official report is considered as proof of the doctrinal position of each synod and of the principles for which the other synods associated with it alone are jointly responsible"), the objection was raised that in this way we might be guilty of foreign sins. It was answered that this referred more to the past than to the future, and that it intended to pave the way for the formation of a general body. " C.

Extra general meeting of the Ohio Synod at Hamilton. It was called together for the sake of three matters, namely the new German hymnal, the Columbus Seminary, and the new "General Church Council. We learn the following from the "Lutheran Standard" of July 1: "The synod's opinion was divided on the General Church Council. The doctrinal basis was approved, but because of the practical difficulties facing a union with this new body, many were not prepared for such a union, which could not have been accomplished at all because of the absence of the Constitution. It caused no small disturbance that this document did not reach us. A dispatch of the last day before the close of Synod announced that it was on its way, but it had not yet arrived when the brethren left Hamilton.

This simply made it impossible to fulfill the condition under which a synodal union with the Church Council can take place. Probably the synod would not have decided differently, even if the document had been in our hands; but it could have turned out differently and we must consider it a misfortune that the constitution failed to materialize. However, the matter was discussed quite thoroughly and the result was that five delegates were elected to the Church Council, who were to report to the next Synodal Assembly, where further steps were to be taken. These delegates were instructed to use their influence to remove the obstacles that stand in the way of our cordial cooperation with the Church Council. As such obstacles were listed: the fostering of chiliastic views, the connection with secret societies, the practice of mixed communion, the exchanging of pulpits with false teachers, which objectionable things are known to be found in some of the synods represented at the Neadingen Convention. In order to protect us against participation in other people's sins, it was considered necessary to request the church council to declare itself against such unrighteousness and to demand that the synods that associate themselves with it accept this declaration. If fights cannot be avoided, it is certainly best to oppose them at the outset; and since the Ohio Synod does not understand the accepted sound basis otherwise than in contradiction to the unhealthy views and practices mentioned, fights must sooner or later follow if there is any serious difference in that respect between us and other Synods represented in the Church Council. We are, however, of the firm hope that the Church Council will not fail because of the refusal of our Synod to unite with it immediately, and that the way to such a union will be paved in the near future. The desire for closer union of the Lutheran synods and for better cooperation in the great work is a general one throughout our country, and our synod shares it heartily." - With regard to the hymnal, it was decided, among other things: "That the committee of the General Church Council be invited to cooperate in the production of the book, and that a correspondence with the Missouri Synod be established for the same purpose." It was also expressed "that it would be a great benefit to the Lutheran Church in this country if one and the same hymnal were in use in the various synods. " C.

College of the German Reformed Church in Lancastcr, Pa. According to a report in the Evangelist of April 4, the Reformed preachers intend to establish another fund for their college in Lancastcr. Since it seems that their congregations are not particularly active in accomplishing this, they want to take a hand in the work themselves, and encourage themselves to do so with the following words: "Let us go before our people and say: We have long sought with earnestness and zeal to furnish our schools abundantly and to provide the authorities of the same with means, but so far we have not been successful; this year, however, we intend to accomplish the work ourselves. We will give our entire annual salary and entrust ourselves to your charity. Our 700 preachers will thus, by giving an average of $500 each, raise a sum of $350,000 and thus complete the cause. If this should not be sufficient, we shall repeat the same thing in the next year or two, and double the amount." - Very nice, if only the is does not become a means. T.

Chiliastic Diversities. Under this title the "Episcopalian" of April 17 brings an article, which pleases us all the more, since chiliasticism seems to be native among Americans of almost all denominations, and since it unfortunately! finds such fanatical representatives in the English Lutheran Church in men who want to be famous, such as Dr. Seiß in Philadelphia. In the article there is a long series of chiliastic statements, which however all express different views, e.g. by Purdon, Lloyd, Baxter, Govet, Will, Rees, Brooks, Garrat, Cunningham and others,

To which the writer prefaces the following introductory values: "'Where the word of a king is, there is power? Thus says the Lord? Thus says the Holy Spirit? Spirit? This is the title of a book we are looking forward to, which has flowed from the pen of men who consider themselves teachers of the Word of God. But however deep their research and thorough their knowledge, if their assertions cannot be corroborated by the infallible touchstone of the Word of God, we will immediately reject them as unsound and unhealthy. The truths of the Bible are all in harmony with each other, and where they seem to differ, it is because of our ignorance or preconceived notions. If only people would write less and think more, if only they would give us God's thoughts instead of their own, we would get completely different books and the literary world would not be so turned upside down by mysterious, irreligious and enthusiastic fantasies and speculative hypotheses of a millennial kingdom, which are now published by the press. Hardly one writer agrees with the other in one point. Which one shall we believe? Who taught them? Certainly not the Holy Spirit. Theirs, on the other hand, are so convoluted, knotty and knotty that in order to understand them one must sit and hold one's head, and in addition have a particularly clear head, although it is very doubtful whether they themselves understand them. A deeply regrettable circumstance is that these writers reveal such an abundance of pride, conceit and imperious tone, just as if they had received their wisdom from Christ himself or an angel from heaven. We do not want any new eoangelnun, no 'so says Mr. Cumming', 'so says Mr. Birch', 'so says Mr. Baxter', etc., but rather: "so says the Lord? - Where do we find among them the learning of Jeremiah, who said, "Oh, Lord, Lord, I am not fit to preach, for I am too young" (Cap. 1:6), or the humility of Isaiah when he exclaims, "Woe is me, I perish, for I am of unclean lips" (Cap. 6:5)? (Cap. 6, 5.) Oh would the words of the humble but heavenly taught apostle be written in their hearts: "But if any man think that he knoweth anything, he knoweth not yet how he ought to know"! 1 Cor. 8, 2. X.

Something from the report of the professor of German language and literature at the Pennsylvanian College at Gettysburg, J. F. Wilken. "In the senior class, Schiller's poetry gave occasion and material for peeling out of the mythological garb which the poet's imagination chose for its color decoration the Christian content which flowed from the poet's mind and soul." (That must have been a hard piece of work!) "Just as Greek had to become a world language through Alexander beforehand, in order to promote the first purpose, so the German nationality had to be represented in all parts of the world through an irresistible urge of emigration, so that German, the herald of the Savior of the world, would present itself to Him everywhere as a suitable organ; for thus says the Majesty, to whom all authority in heaven and on earth is given: Where I am, there shall my servant also be."

The Crown of Treatises in a Methodist Conference. In No. 27 of the "Christian Apologist" a correspondent reports on a district meeting at Warrenton, Mo., among other things as follows: "We had the misfortune to arrive too late, the reading and criticizing of the essays had already progressed in alphabetical order up to the letter P, and so we did not hear many a valuable essay which we would have liked to have heard; but the brethren assured us that all the essays had been "excellent". The meeting was finally crowned with the reading of a paper by Br. Winkler on the sacred purpose and the great benefit of the life insurance societies. Since Br. Winkler had already departed, Br. Kuhl brought before the assembly the proposal that was born in the heart of Br. Winkler, namely: the preachers of this conference should work to find fifty congregations, each of which would be willing to insure one person for the benefit of the institution on the ten-year plan. Thereby, if each insurance amounted to $1000, §$50,000 would accrue to the institution, and the

Insurance to be K2000, K100,000. This is a plan worth listening to; but in a republic, one must have time to think properly about an object before it is carried out."

Christianity in Higher Places. A correspondent of the Christian Instructor, published in Philadelphia, took the trouble to ascertain the religious standpoint of the highest officials of our country. The result is this: President Johnson is a non-believer. Among the seven members of his Cabinet there is only one confessor of JEsu, namely Secretair Westes, who is a member of the Episcopal Church. Secretair Browning attends Presbyterian services; the remaining five, if they ever go, attend Episcopal churches." Of the nine members of the Ver. States High Court, only two are members of a church: Chief Justice Chase a member of the Methodist Episcopal Church, and Justice Grier for a long time a ruling elder of the Presbyterian Church A. S. The Ver. St. Senate at present numbers 54 members. Of their number there are at present only nineteen professors of religion, and among these nineteen are two Unitarians, who may not even be reckoned among the Protestant Church. The seventeen evangelical confessors are divided into the following denominations: Episcopalians 1, Dutch Reformed 1, Baptists 2, Methodists 2, Presbyterians 4, Congregationalists 7. As sad as the situation is, the report for the Senate is nevertheless much more favorable than in previous years. It is still not, however, as it should be in a Christian country, as our grantor also remarks. We pass over the citation of the individual states and the names of their senators, but finally note that of 14 states not even one of their senators is a Christian, indeed not even Christian Pennylvania is represented by a Christian senator in the federal capital. (Apologist.)

II. Abroad.

Brunn's Missionary Journal. Our dear friend writes about it: "The journal still lacks the necessary number of subscribers to cover its costs. In addition, one hears how the tone of the doctrine that it adopts is now and then badly noted, while others wish that I would enter the field of doctrine even more decisively than before in the little leaflet. I have now chosen the latter and have begun a series of articles that are to deal exclusively with doctrinal questions. If my paper succeeds in this way in gaining interest also for American readers, this would be a double advantage, if its existence could be secured for the future by readers, whom it would find here and there also in America. Well, brothers, you know it and have seen it in the July issue in the essay: "Was thut der Kirche in unsrer Zeit Noth?" (What is the need of the church in our time?) with an excellent example, that in the journal of our friend Brunn there is really healthy reading. Brunn, a fresh, unapologetic and strong testimony is given for the One Truth for which we are fighting here and which we profess here. Should it be necessary to encourage and request not only you to read the first sheet, but also to urgently recommend it to this and that member of your congregation to keep and read? Certainly not. For that must be our greatest concern with regard to our old fatherland, that our teaching be represented there in a public organ.

The Lutheran Church of New Prussia. In a private letter, he wrote: "We will see what help the Lutheran (!) Church of New Prussia can expect from King Wilhelm. All the angels cannot hold this church, because it does not exist in any other way than its name. - The Hanoverians, etc., are well united in the great majority; a small part is badly united, i.e., ex would really like to see the currency preserved and would also like to keep up if the matter were not hot and scorched the fingers in something; they lack the fear of God and will, even if with a sour face, still slip into the union; a very small, vanishing number will give its name and purse to the Rappuse and separate and sit as miserably by the wayside as we do."

The Göttingen Prorestants' Association has published a declaration according to which it considers the unification of the Hanoverian and all other German Protestant regional churches into a general German Protestant church (national church) and the full realization of this according to the "genuine Christian congregational principles" to be desirable, but not the transition of the Hanoverian church into the former Prussian regional church and its subordination to the present Berlin Oberkirchenrath. At the same time, he expresses that he continues to hold the voluntary and genuinely Christian union of all Protestant churches as one of the highest goals of his striving, but that he cannot approve of the kind of union that has formed in the previous Prussian state church. - The unfortunate Unirte Oberkirchenrath will therefore not be able to do business with this party either.

(Pilgrim from Saxony.)

From Schleswig. The rather numerous refusals to take the oath on the part of preachers from northern Schleswig in Danish-speaking congregations have, as was to be expected, led to the dismissal or suspension of those concerned. To fill the resulting vacancies, some preachers from Angles who speak Danish have been appointed, and recently three candidates of theology have been ordained in Tender. However, the current shortage has not yet been completely remedied. The number of school teachers who have refused to take the oath is even greater than that of the preachers; they have all been deprived of their offices. It will be difficult to find a corresponding number of teachers to replace those who have been dismissed, although many of these school positions are among the best-dotirtrn.

(Evangelist.)

In Berlin, according to the ,,N. Preuß. Ztg." during the past year, eleven Christian women converted to Judaism in order to get a husband.

In the Geneva churches, it is customary to read passages from the Scriptures from the pulpit half or a quarter of an hour before the hour appointed for the service, as soon as only a few people are present. In Geneva, it is customary for passages of Scripture to be read from the pulpit as soon as a few people are present. However, the students entrusted with this task usually read in such a careless and incomprehensible manner that a general dissatisfaction was expressed. In addition, during the reading of the Scriptures, the entrance and seating of the people causes a great noise and makes it almost impossible to understand the reader. The main point, however, is that the reading of the Word of God does not constitute any part of the actual service of God, for the Geneva clergy have the habit of reading only one verse or half a verse from the Bible as the text of their sermon. A member of the Geneva National Church, a layman, published a pamphlet in which he demanded that the reading of the Scriptures before the service be abolished, because it was unworthy of the Word of God to serve to fill a gap without anyone listening to it; on the other hand, during the service itself, a passage from Scripture should be read by the clergyman, and not by a student, so that the congregation would listen to it collectively and devoutly. Reference was made to the usage of the local German Lutheran Church. The matter was lively discussed in the houses and societies, very eagerly negotiated in the meetings of the Geneva clergy and the Consistory, but everything failed because of the vehement opposition of several Geneva preachers who could not bear the thought that their church should imitate foreign customs. So the matter was left as it was.

(The Evangelist.)

In Frankfurt a. M., a number of Lutheran Christians, without separating from the Lutheran church of Frankfurt, have joined together to form a special congregation, which demands, and has procured, a strict preaching of the confession, and practices a strict discipline of the Lord's Supper. The Senate in Frankfurt is so approving that it has given the Waismhaus church in Frankfurt to this congregation for its use. At the beginning of June last year, the first service was held there by Prof. v. Zezschwitz, who alone prevented the complete renunciation of this Lutheran congregation from the Frankfurt "Landeskirche".

(Hess. Kirchenbl.)

The Grand Ducal Hessian so-called hinterland (the district of Biedenkopf), a Lutheran band, is known to have been merged with Prussia. There, some clergymen had the desire to unite the parts of Hesse that had become Prussian with the already united Nassau State Church, which had also become Prussian. They therefore turned to the state government, but to the delight of all loyal Lutheran backwoodsmen, they were told that such a union was completely inadmissible.

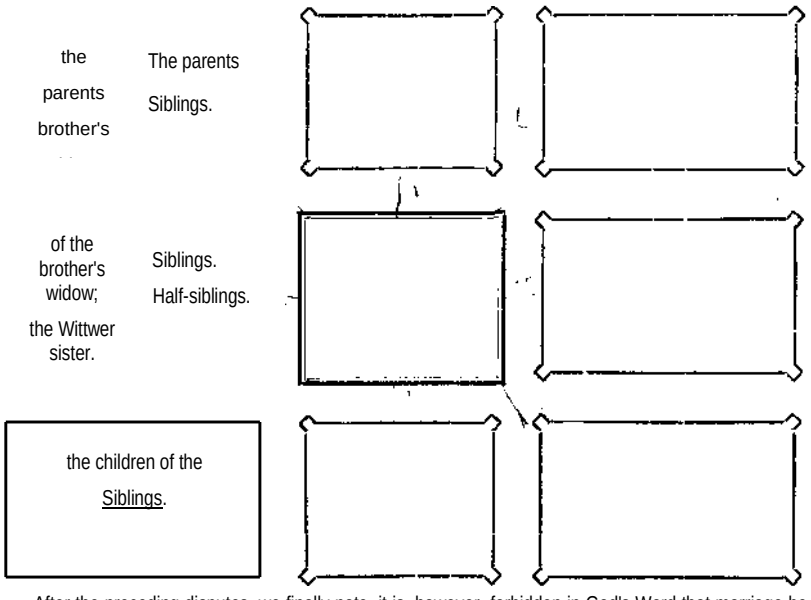
(Pilgrim from Saxony.)

Waldeck. Regarding the two Lutheran congregations at Sachsenberg and Corbach, which were ceded by the united state church, the Waldeck government presented a bill to the Estates last year, according to which these congregations should be granted corporate rights, as well as the right to appoint clergy. The clergy should keep church records with public faith, the parishioners should be free of dues to the state church, etc. The bill is, with a few unfortunate exceptions, not yet passed. The bill was accepted by the Estates with some insignificant amendments. The Sachscenberg congregation decided to build its own church. This congregation and the Lutheran congregation of Corbach have appointed the Rev. Eichhorn from Baden as their pastor. He took up his new ministry at Easter of this year. (Pilgrims from Saxony.)

Spain. Confession of an Archbishop. An English newspaper made the assertion: "Spain possesses less of a truly Christian spirit than any other country." To this a correspondent of the "London Gazette" made the remark: "If morality is taken for the essence of Christianity, then Spain certainly stands below every country in Europe. As a testimony to this serves the equally painful and solemn admission of the archbishop of one of the largest provinces of Spain, .that he knew of only two priests in his district, besides himself, who led an honorable, chaste life.'" (Evangelist.) X.

Table

of the forbidden degrees of relationship.



After the preceding disputes, we finally note, it is, however, forbidden in God's Word that marriage be contracted between siblings or between children brought together, or when a pair of siblings marries a pair of siblings again, or when father and son marry mother and daughter or two sisters, and so on.

Doctrine and Defense.

Volume XIII. September 1867. **No. 9.**

(Submitted.)

The 1866 report of the Dorpat Theological Faculty sent to the Iowa Synod at its request.

The church of God has no room for two theologies (as far as we understand the science of Christian faith); otherwise it would cease to be what it is. The Lord has trusted in her what He has spoken through the prophets and apostles; this is the foundation on which she is built and stands firmer than heaven and earth. What use or need would it be in the world if it were to waver, be uncertain, and teach doubt? And it would do so if it did not have faith and truth from the beginning and at all times. If it is the assembly of the saints, in which the gospel is preached purely and the sacraments are administered according to it, then that necessarily makes the unity of the Christian church, that the gospel is preached with one mind and the sacraments are administered according to the divine word, because these cannot come back empty nor be sent in vain. We say that those are called a united church who believe in one Christ, have one gospel, one spirit, one faith, one sacraments, and thus speak of spiritual, true unity, without which faith and a Christian being cannot be; and all those must be members of the' holy Christian church, actually speaking, who have such faith, to whom God's promise is given. The fellowship of the saints does not depend on the higher or lower degree of faith with which one believes, and consequently also on the knowledge or science of the faith which one believes. It is enough to believe everything that the creator of faith, the Holy Scriptures, says about the Gospel of God and us. It is enough to believe everything that the Holy Scripture, the producer of faith, clearly reveals of the Gospel of God and our Savior, even for the most unlearned, and as much of it as he can grasp under the grace of the Holy Spirit. Spirit. One cannot deny that in the Holy Scriptures there are dark and grave omissions. This is one of the signs of its divine origin, which is due to the majesty of its heavenly author, who dwells in a light that has never been seen before.

This is quite appropriate and most fitting, and does not detract in the least from the knowledge of God's will for the salvation of mankind. The words of the holy scriptures are all bright and clear. The words of the Holy Scriptures are all bright and clear, except that the perfect learning of the original languages is not always possible; but the spiritual matters and things that are presented are here and there not immediately accessible to understanding or remain inaccessible, and can therefore confuse the unlearned and the reckless to their own damnation. Indeed, to understand the Bible's teachings with the awareness of their distinctive essence and inner peculiarity is completely hidden from those who do not live in what they know of God and divine things, so that a circle of perceptions and experiences is open to them, which remain completely unknown to the natural man. However, the divine purpose of the sending of the only begotten Son from the Father into the world and the presentation of His Gospel in Scripture requires that the latter be a light and not darkness on our way to eternity, that it make the simple wise, enlighten the mind, as it gladdens the heart and makes the soul happy. It would mean to mock the Holy Spirit and His Word. It would be a mockery of the Holy Spirit and His Word if we were to admit that at any point in it even one beatific truth is concealed from us, which is not clearly revealed in another place of it for salvific knowledge, unless something should only be revealed to us through fulfillment in the future, if this has not already certainly happened.*) "There is no clearer book written on earth than the Holy Scriptures. It is, as it were, the sun against all other lights.

The simple but irrevocable conclusion we draw from what has been said here is as follows: The symbols of the Lutheran church presuppose membership in the spiritual body of Jesus Christ solely by faith in the gospel, but because this can never be seen in the heart, the condition of belonging to the visible community of pure word and sacrament is confession of all that which the Holy Scriptures teach and instruct sufficiently clearly for salvation. They can do this without contradicting themselves. They cannot, without contradicting themselves, understand anything else by faith and confession than the "scriptural" one - as the above-mentioned expert opinion itself asserts, p. 4 - and do not demand unanimity of any finished doctrinal system, nor any external uniformity at all. The absolutely indispensable, but also perfectly sufficient condition of church fellowship, which they set up, is the former alone. - Here it may now be granted to examine the aforementioned expert opinion more closely. Unfortunately, we find that outrageous arbitrariness of interpretation in it according to the sense of neo-Lutheran theology,

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*) Not unevenly Augustine says de doctr. Christ. II, 7: "Magnifice et salubriter Spiritus Sanctus ita scripturas sacras modificavit, ut locis apertioribus fami occurreret, obscurioribus autem fastidia detergeret."

"The testimony of our symbolic Scriptures and their rejection of the contrary doctrine is given the destructive meaning that only that which, according to the view and opinion of the neo-Lutherans, the church has more closely defined of believed truths, depending on the level of understanding of holy Scripture into which the Lord has led her up to now, belongs in the borders of it, to the summa and the model of the doctrine contained in it. Once and for all, the faithful sons of our fathers must declare themselves most resolutely against this. Even for the efforts in the church to systematically reproduce the given structure of the revealed articles of the Christian faith, there can be no problems to solve in the proper sense, for this presupposition would in turn have to lead logically to that unfortunate, fickle theory of uncertainty and doubt, which would be a foretaste of hell to every serious mind eager for salvation, and of which one hears Luther say against Erasmus: "Let him be banished and accursed who boasts of being a Christian, and is not sure of his case, that he understands or achieves with his understanding what the Scriptures will or will not." At the most, those parts of Christian theology could be so designated which cannot be known or denied by those who do not draw the consequences of the opposite without endangering faith and salvation, against and over which a contradiction may be tolerated. Here too, however, our orthodox church teachers add the emphatic warning that by accepting and holding an error in regard to these questions, one does not carelessly sin against the revelation of God and Himself, especially if one does something against conscience and with the seduction of others, thereby violating the truth of one or more fundamental articles; for in this way, since it is mortal sin, one can be deprived of the Holy Spirit and the saving faith. In this way, because it is mortal sin, one can lose the Holy Spirit and the saving faith. What an arbitrary interpretation, then, does the opinion allow itself when it restricts the doctrinal determinations of the church to the present stage of its so-called development, as if it had not had the full truth from the beginning of its existence, as if it counted to the established condition of its fellowship only the same confession with it of the articles which, because of the practical and historical occasions that have come to it in the course of time, it expressly designates and lists in proposition and contrast, the unanimity in the content of the articles, which it expresses by means of confessional formulas, because this constitutes its confessional whole, which has come to discussion and development by the indicated path of historical development, so that the extent of the ecclesiastically valid confession, which is essential for the faith of the church, cannot and should not be determined according to any other measure than according to its present stage of faith, which has been reached through the supposed stages of development given by the Spirit of God! - No, the Church of God has at no time and in no place ever been in uncertainty.

260 The opinion sent to the Synod of Iowa at its request.

The Holy Spirit cannot be and hover over any article of the Christian faith for the salvation of the soul, as at no time and in no place can it ever err over such, because God's word, which teaches it, cannot err, and the Holy Spirit at all times and in all places does not write an uncertain delusion into the heart of the believer, but a strong, great divine certainty that does not waver, but gives praise to God. The Holy Spirit does not write an uncertain delusion in the heart of the believer at all times and in all places, but a strong, great, divine certainty, which does not make one waver, but makes one so certain of God's praise that one dies a thousand times over it.*) If our gospel is hidden, it is hidden in those who are lost, in whom the god of this world has blinded the minds of the unbelievers, so that they do not see the bright light of the gospel of the clarity of Christ; and what greater, higher or deeper mystery can there be than of JEsu, the Son of the Most High, and after this has been revealed (to faith, not to understanding), what more hidden things are there in the Scriptures? Yes, just as the same sun that shone on Adam and Eve in Paradise now illuminates us so that it does not give rise to any conscious heretical opinion about any point of salvation: so the faith and confession of the Blessed Virgin Seed has essentially been nothing other and less than we have of the salvific doctrine in our symbols. At no time and in no place has the Church of God ever been silent, preaching the name of the Lord in the beginning of her time and forever, calling aloud and raising her voice before the whole world, especially after Christ came and ascended, and the content of her confession by proclamation has only been repeated in ours. Nothing is fundamental to the same that it is not according to the revelation given by God Himself. For the sake of the souls' blessedness, such expressions must never be interpreted in any other way than according to the teaching of Scripture itself. The pretended lack of satisfactory prudence - (probably a misprint for: clarity, see Expert Opinion, p. 14.), of which our orthodox church teachers are accused in the statement of the difference in question, will show itself to the humble reader, who does not study their works superficially but thoroughly, to be the opposite, when he considers how perfectly correct the way of their determinations is, since 1. in this they looked above all at the final purpose of the Christian truths of salvation, and consequently 2. The closer and more directly any of them touches and causes the faith and blessedness of men, the more and in a higher sense it is recognized as a fundamental article, 3. that part of the heavenly doctrine, which belongs to no other dogma and for the sake of which all others were first revealed, is described as the dogmatic foundation itself, 4. with enlightened understanding and Christian prudence they distinguish between articles that lead to the blessedness and those that do not.

*) Cf. Apol. C. A. ed. Rechenb. p. 117. (§ 159.) : "Loci integri prolati plerumque secum afferunt interpretationem."

The first is to distinguish between the dogmatic or historical faith (which, of course, when included in the doctrinal content of the symbols of a particular church, because it is intimately connected with certain fundamental truths, is also required to be known by the members of that church and even more so by its preachers), and finally, 5. 5. with exquisite spiritual wisdom, have not asserted of every dogma that that which is necessarily presupposed by faith or follows from it by its very nature also works in the heart of every man. The Church of God has always had a sum of the saving faith, received from the preacher of the Gospel, preserved and standardized in the course of time by firm, written prophetic and apostolic word; She, whose voice is also heard through the writings of her teachers, above all through the orthodox symbols, has handed it down to us in the New Testament; and the perfect relationship according to which all her articles agree to form a complete whole in itself is the eternally standing and determining and supporting all so-called development of the Church. In the model of the wholesome doctrine we have the foundation on which the building of the body of Jesus Christ has risen, and through the constant confession of the congregation of the saints of this at the same time the meaning which their faith always connected and expressed with the word, especially when it was necessary to show this or that individual member of their doctrinal organism in its right light against the spreading and swinging deformations. They are connected in a wonderful unity, so that the dissolution of one part leads to the whole, and they are the epitome of all truth for bliss, eternal and unchangeable. The further downward it goes to error, the more divinely positive cognitions become little human feet or wavering feelings; therefore often in the seemingly slightest deviation, because of its source, a strong seed of error can lie hidden, while conversely the inadequacy of some expressions could flow from a lack of cognition, which was soon dispersed by the light of the word. What enters into the whole doctrinal exposition in a calm and decisive way, in turn affects faith and spiritual, ecclesiastical life; yes and no cannot coexist; each article of the apostolic entrusted property is a tree of life that bears its fine fruits, which are of the nature of faith and are consecrated by it. May the God of all mercy protect us from every subjective opinion and conceit that takes the place of the rule of truth and, in a false theological endeavor, contradicts elements of it!

According to this, only the otherwise quite superfluous distinction between confession and confessional writing can be judged. The entire editorial side of our symbolic writings, which constitutes the authorial character of a book, cannot be signed by any true writer.

Lutherans. Our Lutheran confession is, of course, a confession that has passed through the spiritually moving history of the church, but is well-tried in the salvation experience of the faithful of all times, a testimony to the good and development, but never a deepening and further development of what was originally received. Everything that is laid down in it as part of the content of the faith of the Holy Scriptures, against which one can not find the original testimony. Everything that is laid down in it as part of the content of the faith of holy scripture, against which one could only motivate one's contradiction by adding human reason, arbitrariness, an interpretation that is only supposed to illuminate or supplement or give meaning to the written word that is clear in itself, is the doctrinal content in which the church has to demand agreement according to divine right, if it is a matter of guarantee or recognition of its community. No less and no more has ever been declared by the defenders and governors of it to be authoritative and sufficient for ecclesiastical unanimity. "For we do not doubt at all that the same doctrine of our churches is certainly the eternal, uniform, homogeneous doctrine of the true, catholic church of God, given by the prophets, Christ, and the apostles, and is in harmony with the symbols, the apostolic and Nicene, and with the ancient sacred conciliar and understanding of the first pure church." Therefore, although the obligation does not refer to what belongs merely to the external circumstances of the symbolic books, it does apply to everything that concerns doctrine and faith, so that the person to be obligated vows to "accept the unadulterated doctrine of the Gospel," in the sense that he "understands it as it is preserved in the apostolic, Nicene, and Athanasian symbols and as it is presented in the Confession, which our churches have received from Emperor Charles . . . 1530 delivered," etc. If it has pleased God, especially in times of great apostasy from the unified, pure doctrine, to rebuild the Church through the mouths of individuals awakened by His grace and enlightened by the Holy Spirit from His Word, then it is not a good thing. This is not a continuation of the teaching of the Holy Spirit: This has not been a further development, a new approach in the so-called evolution of the church and its confession - the course of the same through the centuries, since it has its place in temples, schools, houses, even in the bedrooms, rests on nothing else than on what its existence, worked by God, is based in general, on the word of its Creator, taken by it in faith, as the same is comprehensible to all who seek Him, The purpose of this is to keep those who are already on the divine foundation by means of faith, as well as to lead back or towards it those who are partly alienated from it, partly still distant from it, and to penetrate the God-ordered life forces of the natural man like a leaven. It is a delusion, according to which an ecclesiastical symbolization is attributed to the historical course of the church as necessarily belonging to it and in such a meaning that in its

It is not possible to recognize the gradual and gradual growth of the confessions toward the ideal held out to it and made possible and guaranteed by Scripture, and that, as long as this process, whose milestones are, as it were, the symbols, is still in motion, even such confessional activity should not be regarded as having come to a conclusion, Therefore, in all doctrinal points on which the Church has not yet fully pronounced itself, and which either have not yet entered into symbolic dogma preparation at all or only from one side, different theological opinions and convictions must be justified and permissible. According to this, because the question of the scriptural character of certain truths is still an undecided point of controversy, insofar as they do not yet have a recognized standard for their ecclesiasticism, and their contradiction is not yet an ecclesiastically declared error, if it only does not contradict the dogmas and articles that have supposedly been historically completed and now fixed or established (which must objectively be the case with him), the former are also supposed to be questions that are still open for the church itself and therefore are only left to a future solution. And who, of course, are the competent judges who have to decide on them in the end, so that their own explanation and determination condition the doctrinal consensus, and that of others may no longer lay claim to validity in the community? There can be no doubt that these will all be far advanced theologians, to whom the fathers of our church behave only like children, through whose assemblies only the church will confess. We simply answer with Lnther: "That they now say that they will wait until it is decided by the Christian church, let the devil wait; I will not wait so lukewarmly, for the Christian church has already decided everything. That is, the Christian church has long since spoken and decided what constitutes church fellowship and what separates it, for the Word of God has long since done so, and the church only faithfully accepts what it says. Woe to him who, in divine matters, puts it on other people's shoulders and decides what leads to death or life, damnation or blessedness! "Good consciences cry out for truth and right instruction from God's word, and to them death is not so bitter as it is bitter to them when they doubt in one thing. My sheep hear my voice and know it, says Christ. "They must be sure of the voice, close their eyes and ears, and not want to hear anything else, as great, many, wise, pious people are. If it first wants to hear what is finally concluded, it is already deceived. The Holy Spirit did not promise The Holy Spirit did not promise that He would be in the churches, but in the hearts of Christians whom He knows. He may well let it happen that you strengthen your faith through the favor of pious people who are with you; accept it, but do not rely on it. If you want to be saved, you must be so sure of the word for yourself that, if all men believe otherwise, you will be saved.

if all the angels said no, you could still stand alone and say: I still know that this word is right. Amen.*)

The purpose of a confession of the church is recognized to be threefold. First, the church wants to confess clearly and unambiguously before all the world how it understands and interprets the Holy Scriptures. Second, it wants to distinguish itself from all unbelieving communities or sects; and finally, it wants to have a unanimous, certain, general form of doctrine, according to which the public and special preaching in and among it is normed, and in general every spiritual doctrinal product is and should be judged and regulated. Now it is certain that the church itself can be conceived in history without such an established norm, i.e. the latter is not to be attributed such a necessity that its existence could not possibly have been omitted or could have been something else instead. Also the constitution of a particular church does not presuppose such a church necessarily after its existence. There is an overall belief, present either in oral or other written testimonies, truly catholic doctrine of the church through all centuries, to which it had the possibility to remain limited. A definite form, which is also shaped according to the temporal movement of science in general, to capture the eternal confession of the faithful, which is superior to all change, can, if it indeed proves to be a given progress in the controversy, only be of the greatest use, provided it is based on the holy scripture, which alone is the judge. The question, however, applies primarily here. But the question applies primarily here, the point is: Is the sacred doctrine of the Gospel contained in the written word of God clearly and sufficiently for salvation, or is it necessary to have a continuous ecclesiastical statement of the doctrinal consensus, stating the unity of faith, which is not merely an appropriation of the Gospel by pronouncing its contents, but in truth becomes an interpretation that wants to be a master and thus a kind of papal tradition, to which the consciences are to be bound? Lutherans would have to mend their ways into the abyss of hell if they exchanged the false spiritual burden for a servile yoke in exchange for the freedom that the Lord Christ so dearly bought for them, and so that He also freed His own through the ministry of the blessed Reformation! What a dangerous consequence

*) Calovius remarks against Calixt about the symbols of the five first centuries in system, loco. th. I, 912: ,,Qaod capita quaedam fidei eaque praecipua iisdem minime contineantur aut expresse proponantur, ea cumprimis, quae istis synodis sub disceptationem non venere, qualia sunt de satisfactione et merito Christi, de universali Dei gratia et redemtione Christi, de justificatione solius fidei, de s. eucharistia etc., quae num ideo neganda ad articulos fidei pertinere, quod illis symbolis et confessionibus definita non extent? Nnm ideo vel ab homine Christiano necessario credenda ea non sunt, vel ob dissensum de iisdem et similibus capitibus (in) symbolis non contentis

How can there be fundamental and non-fundamental doctrines with respect to the confession of the church, without the Scriptures making them such from the outset? How can fundamentals be non-fundamental according to the latter, and vice versa? How can there be open questions about beatific truths or doctrinal points connected with them, since the Scriptures have long since clearly decided that the Church is not to be foundational? How can there be open questions about saving truths or doctrinal points connected with them, since the Holy Scriptures have long since clearly decided, the church is only a faithful bearer and preserver of them, and if errors arise against them, these must also come into contradiction with the already established church doctrinal consensus in the right sense, because the recognized standard of every dogma of the church is its brightly shining Scripturality? Only prophecies of future things can, in the course of time, be opened up to a later one before the earlier one by their fulfillment; and if such a thing has come to pass, it is only God's word from which such a thing is clearly determined, and for whose sake it is recognized and firmly believed by the church without any doubt. Whoever, in this case, as well as in the case of narratives of the Holy Spirit that tell of the past, is to treat the Word of God with contempt. If anyone wants to say, with contempt for the word, that the foundation of blessedness is enough for me, and therefore accepts no better instruction, his error is nothing but a damnable unbelief.

To make the history of the church essentially that of its confession (see Opinion, p. 12) presupposes a point of view which is unfortunately so pernicious that it undermines and destroys the whole significance of the work of the Reformation. According to neo-Lutheran philosophy, it is supposed to have been a new epoch for the church in the process of movement toward its ideal, i.e., the completed appearance of the same in accordance with its idea, where the progressive principle had the decided upper hand over the preserving and identical one in the papacy, where new impulses of development, inexorably bursting forth, displaced the existing formations in rapid change, without therefore tearing apart the constant connection of what has become with the preceding moments. What an outrageous view, which alters the confession of the Lutheran Church in the deepest and most penetrating way! To reduce God's great deed to His spiritual house in the sixteenth century to a further development of the chain of doctrine in its individual members in the confession of the church, to an advanced expansion of it in one and the other doctrine of faith, only so that the idealism of the learned caste of present church improvers might be satisfied, without this being able to bring advantages to the poor people, who resemble scattered sheep without shepherds, that would defeat the harmful obstacles to their blessedness, -

is one of the saddest consequences of the devastation that has befallen the holy place of Christianity. It was with the power and clarity, the spiritual wind from the beginnings of the New Testament, that Luther and his fellow workers brought forth again the old pure gold of the truth of the Gospel, into the core and center of which they had been introduced by their own living experience and hot battles in their innermost being, and brought it to the foundation of the church, They led the disturbed Zion to the foundation of the church as it had existed at all times and had been revealed to the whole world in archetypal purity, especially through the apostolic Pentecost, and by opposing the true heavenly sun to the vain hellish darkness and the horrible corruption of Antichrist, they were able to attack everything that had penetrated the ungodly and the antidivine at both roots. To subject the church, which is "a high, deep, hidden thing that no one can know or see, but must grasp and believe only in baptism, sacrament and word, which lives invisibly in the spirit in a place where no one can (physically) come," to a development, To attribute such a development only to existences of the world on this side, which one understands, is the fruit of a combination of erroneous thoughts about the essence and actual being of the same with spiritual views, which the philosophical and poetic excitement of the ages has met with great receptivity. In God himself, to whom the conditions of living unity must be immanent in an eternal and absolutely independent way as a completely self-contained being, but incomprehensible to us, one has striven to set a process of becoming, which one assigns to him as if one had been there from eternity. And this God, who holds in Himself the kingdom of omnipotence created by Him through free going beyond His own being, although it is another being, has in Christ given His church to Himself in a special way, so that it has become His dwelling place in the spirit and has heaven with Him here on earth through faith. *) It is not immediately a completed church, but is to intervene in the historical development of the human race, but it constantly preserves its supramundane character, and attracts the eternally chosen to itself, until it completely permeates and transfigures it. So little do the church, actually speaking, and the church in the broader sense, or so-called external, constitute the full concept, that the latter only bears the title of the former because the latter is bound to the signs of the Word and the sacraments. Since by the confessions, not in the sense of one's own interpretation or freely given private explanation, but in the identity with the teaching of the Holy Scriptures, the Word of God is not only the Word of God, but also the Word of God. Since the hidden, believed church speaks through the confessions, not in the sense of its own interpretation or freely given private explanation, but in identity with the teachings of Holy Scripture, so that it is God's word what they contain, and it can only be the visible Christianity, which is the pre

*) Cf. Augustine ad 1 Cor. 12,12.: "Totus Christus caput et corpus est; caput unigenitus Dei filius, et corpus ejus ecclesia. "

The church history is and remains the high task of recognizing and showing the true reality of the church, i.e., the essential appearance of the church under the most diverse distortions, in the way in which it is orbited by the spiritual sun in a miraculous and secret way like the moon. to recognize and show the essential appearance of the church under the most manifold distortions in such a way as it breaks through the clouds in a wonderful and secret orbit, like the moon, illuminated by the spiritual sun, sometimes with full clarity, Sometimes in the change of decrease or increase or complete darkness, less or more under weakness, infirmities, lack, sin, error, many, often great sufferings and aversions, veiled and covered, human senses and reason recognize how their Lord and Master, remains inaccessible.

The biblical dogmas, viewed in their connection with the mystery of God's revelation in the flesh, as it should be, always drift beyond the sphere of one's own thinking into the realm of faith; at their bottom they exhibit unresolved opposites, which may well be pushed back by the latter, but can never be brought to unity. The realm of evil, too, is in its depth impenetrable darkness, of which we become most vividly aware the more incomprehensible the transition from a pure state into the shudder of its groundlessness becomes. And so the movement of the unholy world in and through its history is full of unfathomable mysteries.

In addition, in the midst of the human race, which has fallen from its God-sanctified development through sin, there is indeed the existence of a new man or spirit in the believers, created beyond nature by virtue of the effect of the divine word of grace, insofar as Jesus Christ gains a form in their heart shrine and appropriates from the soul everything that can be attributed to eternal life, which invisible spiritual constitutes the concept of the church alone; But according to the prophecies of Christ Himself and His apostles, the last time before its end will be the darkest midnight, the most horrible, as in the days of the previous world, which the flood of sin corrupted, that the Lord at His coming to judgment will hardly find faith on earth, so the dream of a perfected maturity of faith and knowledge, of a highest possible level reached, must be void as such. In spite of this contradiction, the nobler and more spiritual chiliasts, not satisfied with the apparent fortification by philosophical ideas of the time, seek the support in the so promising and content-rich words of the apostle Paul Eph. 4, 13. ff.*). But these also show

*) Already J. A. Bengel ad h. l. : "... Ecclesia ideam sui optimae non a tergo respiciat oportet,, sed ante oculos habeat ut futuram, etiamnum assequendam. Notate hoc, qui antiquitatem non tam sequimini, quam obtenditis." In contrast, Calovius: "A communi fine totam ecclesiam concernente, aedificatione corporis Christi, ad specialem pergit apostolus, sanctorum quemque attinentem."

unmistakably to the day and the hour of which all the saints are waiting until the coming of what they believe and will be, the perfect, and the piecemeal ceases, because the measure of spiritual greatness should correspond to the fullness of Christ, so that He is all in all, to which intended goal, to attain the jewel of the crown of heaven, the whole body grows only by this, that the individual members, not yet esteeming themselves to have grasped it, but doing all the more diligently to pursue it, at the same time continue to build up one another in love according to the work of each in his measure, one clinging to the other through one faith and knowledge in opposition to all kinds of wind of doctrine, with mutual help.

The practical result which the above-mentioned expert opinion draws from its principal discussion (p. 17. ff.) is one that follows logically from its "set forth" principles. Only a few things in detail we are urged in our conscience to add finally. First, we heartily agree on the wording and definition of the doctrine of ecclesiastical office, except that we do not sufficiently understand why the denial is extended to the individual members of the church as such, unless those of a visible, mixed group are meant. For the reverend authors will not want to deny the truth that the keys of the kingdom of heaven belong to the church in its unity and essence only because they are given to the individual believer, who is redeemed, for his neighbor. Otherwise, the Schmalkaldic Articles could by no means teach: "Just as the promise of the gospel certainly and without means belongs to the whole church" (i.e. to every true believer), "so the keys belong without means to the whole church, since the keys are nothing other than the ministry by which such promise is imparted to everyone who desires it," etc. Luther, the most reliable interpreter of these words, writes in the Scriptures about the abuse of the Mass: "If all men would not preach, and one alone would have authority to speak, what would be necessary to keep order and command? And for this very reason, that they all have authority and power to preach, it is necessary to keep an order" - (in obedience to the divine mandate to appoint preachers, which flows from the 3rd commandment). And in the epistle to the council and congregation of the city of Prague: "We insist that there is no other word of God than that alone which is commanded to be preached by all Christians - nor that there is any other sin than that which every Christian may bind and loose. How could the Schmalkaldic Articles, in the second tract of the Appendix, say, "Last of all, these things are also confirmed by the saying of Peter, when he saith, Ye are the royal priesthood"? Who would doubt that every baptized person and believer is a spiritual priest?*)

*) Dgl. Polykarp. Leyser in the continuation of M. Chemnitz'schen harm, ev. ed. a. 1615. e. 85. p. 1621.: "Nihilominus tamen interim *singulis* fidelium etiam

As for the eschatological doctrines, we refer in general to what has already been stated above, p. 2, above to the middle, p. 3, above to near the middle, as well as below and p. 4, above and further below, finally p. 5, in the middle; with regard to the one about the Antichrist, however, especially p. 5, beyond the middle. The apparent difference in the latter between the Apology (ed. Rechenb. p. 208. § 18. sq., but to be read in context) and the Schmalkaldic Articles (p. 314. sq. § 10. 14.) in the passages cited is quite simply eliminated by the fact that Luther speaks of an Antichrist in whom the characteristics drawn in the Holy Scriptures are combined without exception. Melanchthon, however, (as well as the dogmatists who assume an Orientalism) includes in the realm of the same all who are of his kind and are driven by his spirit. The one who is to be understood by this in the proper and narrower sense has this about him, that he can only be from external Christianity, not a Jew or a Gentile, who also adorns himself with the name, even a majesty in the same, and be much more contrary to the deed than to his pretense according to Christ, but by such errors, by virtue of which the Father and the Son are denied, his appearance must be brought about and fortified, and all deceived and captive souls must be bound to his unconditional prestige, invented new idolatry and human commandment, so that what is heard from the beginning in the temple of God on earth does not remain with them. The egg from which this basilisk was born could not have been anything else than abuse of reason, self-conceit, glory of outward holiness without the inward, lying powers of Satan, love of lust, imperiousness and tyranny over consciences, hatched in the time of peace after the first persecutions, whose secret of wickedness was already stirring then. The limited lifetime of a single man could not possibly have sufficed for the great and widespread seduction into unrighteousness and apostasy that the word of biblical prophecy represents. When these characteristics are painted before his eyes, and he persistently and always refuses the conviction in his conscience, even under

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minimis suum jus, quod in claves ex concessione Christi habeant, manet integrum. Quemadmodum enim cives liberte alicujus civitatis omnes, quotquot urbem illam incolunt, commune jus habent et parem libertatem, quod rem publicam attinet, et tamen ordinis causa eligunt senatores, hisque praeficiunt consulem, cui claves urbis et statuta tradunt, quo illa communi omnium nomine tueatur, atque juxta illa rem publicam administret: ita quoque faciunt cives civitatis Dei. Habent hi quidem communionem omnium sanctorum, et omnia ipsorum sunt, sive Paulus, sive Petrus, sive vita, sive mors, sive praesentia, sive futura, 1 Cor. 3, 21-, omnia possident sub uno capite Christo, qui omnia ad salutem necessaria suas ecclesiae et in ea *sigillatim unicuivis* membro etiam minimo sanguinis sui merito acquisivit; et tamen ordinis causa eligunt certas personas, quibus *demandant* administrationem clavium regni coelorum, quales sunt

pretending that it does not belong to the reason of blessedness, - we cannot consider him a Christian, let alone a Lutheran, unless we do not want to subscribe from the heart to what Melanchthon, not Luther (as the expert opinion thinks), says in the appendix of the Schmalkaldic Articles ed. Rechenb. p. 347. sq. especially § 41. 57. says, to which the German text may be compared. Likewise Apol. p. 149. § 23. sq. p. 275. § 98.*)

The hope of a still imminent return of the Jews as a people to the true Messiah rejected by their fathers we leave undecided like any other, as long as it does not go further and violates the analogy of faith. However, since it can easily give rise to a connection with the enthusiastic chiliasm, we have to watch more closely whether it is in fact in accordance with Scripture, as it unfortunately pretends to be. To an unquestioning comparison of the many prophetic passages drawn to it, it seems incomprehensible (not even to us in earlier times) how it could be found in them. Especially the connection from Rom. 8, 28. ff. to Cap. 9. ff. is the reason for this. (which Luc. 21, 24. Matth. 23, 39, does not contradict, while Acts 1, 6., 3, 19. ff. are even less in question), by which it can be decisively shown in its futility. But of course, one's own view remains problematic for others and should not be imposed on anyone.

The same applies to such an expectation of future better times, which does not damage any fundamental article of the kingdom of Christ on earth, as well as the last things, as the general resurrection of the dead and the second future of Christ on the last day. The fantastic doctrinal form is mainly based on some passages of the pictorial Apocalypse, from which not only Old Testament prophecies, but also sayings of Jesus and His apostles are explained sensually or arbitrarily, and undeniable violence is done to them in order to find what is sought in them. Since the earliest times of the New Testament church, it has been partly doubted, partly disputed, and has never gained any validity until it was reserved for the second half of the last century and the first of this one to produce something with the establishment of it, which has become a characteristic and observable trait of many promoters. That the Augsburg Confession rejects any such thing, which, hidden in the nature of spiritual victory and lordship over all things through faith under the cross, allows even the slightest change to occur here, of which the most telling proof is its judgment on the regiment of the pope.

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*The Strasbourg theologian Dannhauer, so dear to Spenern, states in his Antichristosoph. p, 1028: "dogma de Papa Antichristo in Aug. Confessione haberi."

**Another victory of the contending church and its invisible head is opposed, among others, by the words of Apol. p. 216 § 59: "Idque hoc consilio Chris-.

The fact that the apocalyptic prophecy explicitly places the 1000 years in the world beyond and in the realm of invisible spirits, as well as the darkness and uncertainty as to what it actually means by this, makes the enthusiasm based on it one of the strangest aberrations in Christianity.*)

There is one more thing we would like to note. Unfortunately, we must regard it as a historical inaccuracy that in the report on page 29 below it is asserted that a stricter and freer school of thought, e.g. the Wittenberg and Jena schools, etc., has always existed in our church. After Luther's death, Jena was for a time the seat of a faithful and serious opposition to Luther's teaching against the lax school of the so-called Melanchthonians at Wittenberg, which only caused annoyance. After the outbreak of Calixt's disputes, it was primarily the Saxon theologians who were concerned with combating the heresies, but the Jenaenser, far from opposing them, separated the real from the alleged and supposed in order to establish peace in the right way. (They were less involved in the dispute between the Giesseners and Tübingers, etc.). That Buddeus and Walch did not remain without the beneficial influence of Pietism on their later mediating position is no less true than that they did not become representatives of a unique tendency.

And the so-called Missourians do not want to be the latter. Just as they do not obscure the irreproachable provisions of our symbols by their own interpretation and artificial invention of a meaning foreign to them, so they are united in never giving up their entire precious content of the heavenly doctrine, which the Fathers won with the sacrifice of everything temporal. They know that with them they also stand in the context of the church of all times. Where the analogy of their faith and confession is contradicted, an impure ferment must have leavened the whole. We do not want to have anything in common with that. God help that we keep the purity of the former and a good conscience until the end, amen!

tus toties inculcat, ne apostoli putarent se imperia debere istis eripere, qui alioqui tenebant, sicut Judaei de regno Messiae somniabant, sed ut scirent, se de regno spirituali docere oportere, non mutare civilem statum" - (in the German text: "Not to change some world

*) Joh. Gerhard locc. th. IX. de vita aeterna c. 9. § 170: "Proprie enim loquendo vitae aeternae nec tempus nec locus, inferioris hujus hemisphaerii et praesentis duntaxat saeculi accidentia, competunt." Space and time are nothing but abstract concepts, without which our mind is not able to think anything existing in this life.

A few words in regard to the colloquium in prospect between the Iowa and Missouri Synods.

The first indication that the Iowans desire such a religious discussion with Missouri is found in the Iowa "Kirchenblatt" No. 5. of May of this year, where at the end of a polemical and unfortunately also personal hateful article by one of the leaders of the Iowa Synod, it is stated as follows: "Would it not be better if our opponents would agree to meet with us for conferences, where we could "see our cause"? - That conferences are held only between those who are one in matters of confession, and thus recognize each other as brethren, the Iowans, as it seems, subsequently understood; therefore it was quite proper that they, at the second call, which was presented directly, by letter and by deputation from the Synod of Iowa assembled at Toledo, O., to the Northern District Synod of Missouri, etc., then in session at Adrian, Mich. This request will be readily granted by the Missouri Synod as soon as the necessary constitutional formalities have been completed, according to 1 Peter 3:15 and Ephesians 4:3. - That no one could welcome an agreement between the aforementioned Synods with more heartfelt joy than I do, the good Lord knows, and what Christian heart should not also rejoice over this with the angels of God in heaven? In the meantime, however, love requires that everything be done to prepare the colloquium in such a way that it can lead to the right goal, for which the Archpastor may give grace.

Of course, this also includes that God's spirit is not resisted and that only the intention and the final purpose is pursued so that God's name is honored through the Colloquium and the welfare of the church is promoted, i.e. the pure, clean, certain teaching of the Word of God is accepted willingly by all. The Holy Spirit commands us. The Holy Spirit commands us to "diligently keep unity in the Spirit through the bond of peace." If, unfortunately, such unity does not yet exist between the two synods, how much more must unity in the spirit, for the glory of His name and the salvation of the church, be the only intention pleasing to God, for the realization of which such a religious discussion must be held!

It is very striking that repeatedly the Iowa Synod, as often as it speaks of the colloquium, also lays special emphasis on another end purpose, for the time being only for the possible case, but nevertheless conspicuous enough. In the above proposal of conferences in the "Kirchenblatt" No. 5, it is immediately added: "Even if we are not able to agree, it will be a great gain if we only learn to understand each other and to avoid unjustified suspicion and groundless mistrust.

abthut." In a private letter from another leader of the Iowa Synod I find the same intention expressed in the following words: "I have no doubt that such a colloquium, whatever the result, would be accompanied by blessings. Even if no agreement were reached on the theological questions in question, the *status controversiae would* nevertheless be clearly determined and limited, so that it would no longer be possible thereafter to charge the opponent with all kinds of unjust and untrue accusations, and to suspect him before the eyes of readers who do not examine for themselves." - A similar remark was found in the IowaSynod's letter of invitation to our Northern District. - "To come to an understanding," "clear and distinct determination and limitation of the status controversiae," thus seems at least m i t to be a chief purpose of the Colloquium in the eyes of the Iowans; but what would that be but permanence declaration of controversy, a gross disregard of the apostolic command Eph. 4:3? Not to reach a consensus on the basis of the One divine truth, but to become clear about the dissent and to establish it, would not be a godly motive for a religious discussion, the blessing of God would also be missing.

But it would also be unnecessary, even harmful, to come together to achieve such a goal. Unnecessary, because the status controversiae is already quite clearly stated! You, dear gentlemen of the Iowa Synod, have sufficiently explained your "view" in writing in official documents. Our position, however, which is true to the word and symbol, even in contrast to your "way of looking at things", is also evident to everyone from our synodal publications. According to your own writings and words, the dissent between your "views" and the truth of "God's Word and Luther's teaching", which is just as golden as it is rock-solid, has just now again been demonstrated by us in a completely just and sober manner, even without drawing any consequences not intended by you. So why come together to repeat this sad business? As long as you have not publicly and honestly retracted your earlier official statements, your present position must be accepted as the true, genuine Iowa "direction". If, however - and I fervently implore God to do so - you now want to retract in whole or in part at the Colloquium what you stated earlier, as far as the dissent is concerned, then it can no longer be a matter of "unfounded suspicion and groundless mistrust" against you on our part, for then - and God grant it - that which has given us just cause for suspicion and mistrust against your theology up to now would be removed on your part.

But it would be harmful to hold such a meeting with the intention of

status controversiae, because thereby, as already mentioned, the gulf between you and the faithful Lutherans would now also be measured in documents, publicly attested by both sides, and the dispute, permanently declared, would and would have to be conducted all the more seriously. This, however, would inevitably not bring salvation and peace to the church, but would lead it to ever greater annoyance, greater danger and greater disruption, provided that you would still claim to be Lutherans.

No, let this not be so, dear gentlemen of Iowa. Let us deal with one another in true love that rejoices in the truth, and at the Colloquium let us pursue the delicious jewel of unity of spirit through the bond of peace, taking to heart what Dr. Luther says about such unity:

"The good (namely, eternal life) is so great that no man's heart can comprehend it... and indeed it is not to be held in low esteem, as the world does and some unwise spirits pretend to be deceived by the devil about the sacrament or other error: one should not argue so hard about one article etc. . . but, even if one is mistaken in a small matter, since one is otherwise one in others, one may well give way and let go a little, and nevertheless keep fraternal and Christian unity or fellowship. No, dear man, do not think to me of peace and unity, about which God's word is denied: for with that already eternal life and everything would be lost. Here it is not a matter of giving way, nor of conceding anything, for your sake or for the sake of some people, but all things must give way to the word, whether it be enemy or friend. . . The word and the doctrine are to make Christian unity or fellowship; where the one is equal and united, the other will probably follow; where not, there remains no unity. ..." (Verm. Eccl., Eccl. on Eph. 6, 10. ff. Erl. ed. 19, 269.) -.

And now one more thing, dear gentlemen! In your "Kirchenblatte" No. 5 of this year, you, through your spokesman, Prof. Sigm. Fritschel, you hurl personal invectives and blasphemies at our dear and venerated Professor Walther; to cite just one passage among several, your synodal organ says: "Truly, it is a distressing business to have to pillory Professor Walther by this confrontation and to have to convict him of the grossest violation of the truth. Can one assume any other intention of such slanderous slander than that of making the large circle of readers of the "Lutheran" believe that of which Professor Walther knows that it is not true. . ." - This same dear man, whom you here publicly declare to be a deceiver, slanderer and liar, you invited to your synodal meetings in Toledo, O., immediately thereafter, and when he, for easily understandable reasons, did not comply with your request, you again

You have expressly requested the same man to be a colloquent, Missourian side, at the proposed colloquium. It cannot be denied, however, that you have in fact disavowed and retracted the unchristian slander published against Professor Walther, for you could not invite an obvious liar, slanderer and deceiver to participate in your synodal assembly, and even less request him as a colloquium speaker. That you have tried to make this matter good by diplomatic, subtle detours should not be denied. But why do you not tread the Christian, straight path? Why don't you openly declare in your "Kirchenblatte": We have, through our spokesman, blasphemed and slandered Professor W. in such and such a way, for which we are heartily sorry, and we sincerely ask God and both Prof. W. personally, as well as the entire General Synod of Missouri, Ohio and other states, whom we have unchristianly tractured in their general president, when he confronted us according to his official position in the name of the said synod, for forgiveness?

Neither Prof. Walther, nor the Northern District Synod of Missouri have made the holding of the Colloquium, as well as the former's participation in it, dependent on such a public revocation on your part, for such a form of controversy is judged even by friend and foe, but the Lord allows the sincere to succeed and you certainly do not want to go to the Colloquium with unwashed hands. So that you can now pick up "holy hands" according to your position, you may certainly also use Match. 5, 23. 24. and similar passages should not be left unheeded.

As a member of the Missouri Synod, I consider it my duty of conscience to say this here, but may the God of truth, peace and love now make the meeting of the Colloquium a success and bless it abundantly for the glory of His holy name and for the salvation and promotion of His Church! Franz W. Schmitt.

Constitution of the "General Assembly of the Evangelical Lutheran Church in North America."

In the Name of the Holy Trinity. Trinity, God the Father, the Son and the Holy Spirit. Spirit.

We, the congregations of the Evangelical Lutheran Church in North America, inspired by the desire to unite on the basis of the Word of God and the true confession of the same, with the intention that the Word of God be preached more faithfully and the sacraments administered according to the same, do hereby declare, in order to achieve true agreement in the matter of

In order to preserve the knowledge, worship and church discipline among us and to promote all that is Christian among us, the principles of doctrine and church government annexed hereto are considered fundamental and unchangeable, and in accordance with them establish the following constitution.

(The following are the basic principles of the creed and church government adopted at the meeting held at Reading and contained in the minutes of the same).

First article.

§ 1 The authority granted in this constitution by the congregations through the synods is vested in a body called the General Assembly of the Evangelical Lutheran Church in North America.

§ 2 This body shall consist of deputies, who shall be elected annually by the synods represented therein, as accurately as possible, according to the following ratio: for every five thousand members entitled to Holy Communion, one ordained minister and one layman shall be elected as deputies. For every five thousand members entitled to Holy Communion, one ordained clergyman and one layman shall be elected as deputies; each number exceeding half of that number shall entitle to two additional deputies. Under all circumstances, a synod shall be entitled to two deputies; each synod shall decide for itself how to replace any deficiencies in the respective number of deputies. The General Assembly shall have the power, according to circumstances, to modify the electoral regulations so that the total number of deputies shall not exceed two hundred; each Synod President shall be ex officio a deputy; the General Assembly shall have the power to permit deputies from Synods which accept the Fundamental Articles but have not acceded to the Constitution to participate in the debates.

§ The General Assembly shall meet annually at such time and place as the majority may determine by written ballot. Under extraordinary circumstances, the President, the Secretaries and the Treasurer may change the time and place; and should special necessity require it, so that in the opinion of three-fourths of all officers an extraordinary meeting is necessary, they shall be entitled to call such a meeting. The deputies of the last meeting shall also be valid for this meeting, unless new ones have already been elected.

A majority of the elected members shall constitute a quorum. Should only a minority meet, they may adjourn until a duorum is present or until complete adjournment becomes necessary.

The General Assembly shall draw up its own rules of procedure.

The languages in common use in the communities have equal rights.

The travel expenses and other necessary expenses of the deputies shall be borne by the synods represented by them, as the same

unless the General Assembly decides to implement a different plan in this matter.

§ 4. rights and duties of the General Assembly consist in the following:

1. It shall watch over the integrity of the confession and the proper administration of the holy sacraments. It shall always be concerned with the multiplication of a pious, capable and useful body of preachers and shall take the necessary steps to this end, and for this purpose in particular it shall found and promote good educational institutions and theological training colleges; it shall seek to spread evangelical truth through the press; it shall do everything possible for the religious education of the young, especially through schools under the supervision of the church and through the use of the catechism, which it may publish or recommend; it shall establish and promote institutions and find ways and means to alleviate need and poverty, especially among widows and orphans and the families of aged clergymen who have become incapable of ministry or who have fallen asleep; it shall be concerned about the missionary work abroad and at home and especially among the scattered members of the Lutheran Church and shall seek to obtain funds for this and other purposes named in this constitution and use them accordingly.

2. It shall have suitable books written or recommended for official use in public worship, so that uniformity in the worship of our congregations may be promoted. No prayer book or hymnal shall be introduced into public worship without its counsel or approval. Their approval is required for all such books now in use until a decision is made by the General Assembly.

3. It shall hear and decide, as it sees fit, questions of doctrine, worship and church discipline referred to it by one of the synods belonging to it; if one synod appeals to it against decisions and resolutions of another on those points, it shall decide on the merits; and it shall be a final authority in cases of congregations or individuals which have been previously tried in the due course as required by the constitutions of congregations, conferences and district synods; it shall summon and hear before it clergymen or laymen from congregations represented in it, as the personal presence of the same may be necessary for the decision of questions submitted to it.

4. It shall collect statistical reports and general instruction in relation to the municipalities belonging to its territory or also in relation to other municipalities; shall communicate with other bodies standing on the same ground of faith with it and shall send to the same deputies or accept them from them.

Second article.

§ 1 The officers of the General Assembly shall be a President, Vice-Presidents, Secretaries and a Treasurer. They shall all, with the exception of the Vice-Presidents, be elected by written ballot at each meeting and serve until the next meeting is formally organized.

§ The President shall be elected from among the clergy, shall preside over all sessions of the General Assembly, shall appoint the Committees unless the General Assembly decides otherwise, and shall pay particular attention to the observance of the requirements of the Constitution and the execution of the resolutions of the General Assembly. He shall also sign the official documents after the General Assembly has passed its resolutions.

§ 3 The presidents of the district synods shall be considered as vice-presidents. In the event of the death, resignation or incapacity of the president, his rights and duties shall devolve upon the vice-president of the synod which has been organized longest; if for any reason he should be unable or unwilling to assume those rights and duties, the same principle shall apply to the next synod in age and immediately until the vacancy is filled. The synod from whose deputies the president is elected shall not be entitled to a vice-president.

§ 4 The secretaries may be chosen from among the clergy or lay delegates. For each language in general use at the meeting, one secretary shall be appointed to keep the minutes and one to correspond. At the pleasure of the Secretaries, the President may appoint assistants for them as he sees fit.

§ 5 The secretaries keeping the minutes shall conscientiously record the proceedings of the General Assembly. The corresponding secretaries shall conduct the correspondence of the General Assembly according to its decision.

§ 6 The treasurer may be elected from among the members of the clergy or the laity. According to the decision of the General Assembly, he shall administer and use the funds to which he is entitled.

§ 7 The officials of the General Assembly shall form a General Executive Committee. By resolution of a majority of the General Assembly, any matter may be entrusted to it for deliberation, decision or execution. In special matters involving synodal rights, the General Assembly may grant it the right of veto, within time limits to be fixed for the exercise thereof. Any decision vetoed by it may be brought back before the General Assembly only by a majority of two-thirds of the latter.

§ 8. the President, Secretaries and Treasurers who served at one meeting of the General Assembly shall be members at the next meeting.

Third article.

§ 1 The district synods, which constitute the General Assembly, shall place full mutual trust in the official reports as long as the General Assembly has not declared such reports unworthy of such trust.

§ 2 The clergy and members of the synods belonging to the General Assembly shall, upon presentation of official credentials, be in possession of the rights secured to clergy and laity by the constitution of any other synod belonging to it, within the limits of which they may move. Church discipline practiced in one synod on clergy or laity shall not be set aside by any other.

§ The boundaries of the synods shall, as far as possible, be determined geographically and fixed by the synods themselves, unless difficulties arise, in which case the General Assembly shall decide if one or the other or both synods appeal to it. No division of synods, no formation of new synods within the boundaries of old synods shall be made except with the consent of all parties concerned, unless the General Assembly gives its consent.

§ 4 Synods which recognize this Constitution and the Fundamental Articles of the Creed and of the Church Regiment may be admitted to the latter by the vote of two thirds of the deputies constituting the General Assembly.

§ 5 In the event that one of the Synods constituting this General Assembly should violate this Constitution by resolutions or by omissions, the General Assembly shall bring this fact to the attention of the Synod concerned and shall give it advice, request or reprimand as the circumstances require. Should that synod nevertheless persist in acting contrary to the Constitution, the General Assembly may declare that that synod shall not see eye to eye with it until the wrong is righted. To recommend such a declaration on the part of the General Assembly, a majority of two-thirds is required and it can only be finally discussed at the next session, where again two-thirds are required to give force to the recommended suspension of the Synod in question.

Fourth article.

§ Improvements to this Constitution may be proposed at any meeting of the General Assembly. If they have been recommended by a majority of two-thirds, they shall be adopted.

they shall be submitted to the district synods. If they are approved by three parts of the synods, they shall immediately become part of the constitution.

§ The fundamental articles of doctrine and church negiment cannot be changed. If an amendment to the articles of the Constitution is proposed in order to express their meaning more clearly or to promote their purpose more vigorously and thoroughly, such proposed amendment shall require the consent of each synod associated with the General Assembly.

Miscellaneous.

What some of today's "believing" theologians teach about the inspiration of the Bible.

(Taken from the "Mittheilungen" by Fr. Brunn.)

In an essay: "Von der göttlichen Eingebung der heiligen Schrift" (On the Divine Inspiration of the Holy Scriptures) it says, among other things: "But what do these newer believers, yes, Lutheran theologians, teach about the divine inspiration of the Holy Scriptures? Today's scholars do this in such a highly studied and learned manner that the common man cannot understand it at all, so I can hardly undertake to explain it to my dear readers here. I have also long since grown tired of researching all the views of the new theologians, where each one teaches and says it differently from his predecessor. There is never to come to an end. Only it has always been frightening to me to hear so openly and without shyness from the mouths of believing theologians that the good old doctrine of the divine inspiration of the Bible, as it has always been believed childishly simple-minded by all faithful righteous Christians, should now no longer apply, that it is over, that today's science has proven that. Oh, that God would have mercy on such speeches!

"But I will try a little bit to tell the dear readers what some of today's believing theologians teach about the inspiration of the Bible. According to them, one should have approximately this idea: They say that the souls of the holy apostles were enlightened by the Holy Spirit, but to a much higher and extraordinary degree, just as the souls of every Christian; thus the apostles were put into a state of supernatural perception and realization of divine truth; thus the apostles and prophets were enabled to recognize the truth without error, and the truth thus recognized in a higher light was then spoken and written down under the special guidance of the Holy Spirit. Thus it follows quite clearly from this, how not only the different ways of writing the individual biblical books have formed quite naturally, but also how

This different way of writing, with all its errors and shortcomings, is entirely the responsibility and fault of the human scribes, but not of the Holy Spirit.

"It might seem, however, that these and similar doctrines of the newer theologians concerning the divine inspiration of sacred Scripture are quite acceptable and unobjectionable, because according to these newer doctrines, too, sacred Scripture is supposed to be the completely flawless and perfect communication of divine truth. But we must call these newer teachings fundamentally false. For 1. they completely overturn the word of St. Paul "inspired by God" and portray the holy scriptures as the work of the apostles' and prophets' own thinking and knowledge. It may be said that the knowledge of these men of God was brought about by the extraordinary and wonderful enlightenment of the Holy Spirit, that it was completely perfect and free of error, but the Holy Scriptures always remain a word which these holy men spoke themselves out of their own previously attained knowledge and enlightenment, just as other Christians teach and preach the Word of God purely and loudly out of enlightened knowledge. But if it were really like that, then the holy scriptures would not be really and directly inspired by the holy spirit, it could not apply directly to the words of the apostles and prophets, "the Lord speaks," or as it is said in Matth. 10, 20, "it is not you who speak, but the holy spirit. Yes, according to these newer concepts of inspiration, the idea of the Word of God, according to which faithful, simple-minded Christians always think of the Holy Scriptures as the Word, which is not spoken by men, but by the Lord Himself, actually and personally, even if through the mouth and hand of men, is completely eliminated; no, at most, the Bible remains the Word of God in a certain derived and indirect sense, as when a man tells me all kinds of things, which he assures me he has previously heard and experienced from another.

"And still more. If, according to these new doctrines, the writing and language of the Holy Scriptures (for the sake of the errors adhering to them) are not the work of the Holy Spirit, but of the apostles' and prophets' own human intellect, then in the end, by a surreptitious route, we come back to where the rationalists had already brought us, namely, to distinguish in the Holy Scriptures something double, something divine, which is of the Holy Spirit, and something human, which is only of men. And where then is the boundary line between the two? Or who is the arbitrator who settles the boundary disputes that arise here? Who else but, to speak with Luther, the devil's grandmother, the human reason, and there is no doubt, the old deceitful game starts; what does not please the reason, that becomes quickly the

The Bible does not throw out what is supposed to be human, and so it is pushed aside. This is how many of the newer believing theologians do it quite unabashedly. There, the Bible must be mastered and adjusted at will, and they have even gone so far as to doubt and challenge not only individual sayings of the Holy Scriptures, but even to declare entire chapters, e.g. in the first book of Moses, to be unlawful and ungodly and to claim that they have been patched into the Bible by men and foisted upon it. There is nothing fixed in the Bible; if one chapter is illegitimate and subverted, why not just as well this or that other one? But these are the fruits and consequences of the newer doctrine of inspiration and the low respect for the divine inviolable majesty of the Bible, which it must necessarily produce. If one first shakes the foundations, what wonder if the whole house collapses afterwards?

"Finally, just one more question: Are we and our Missourians not perfectly right and justified to be on our guard against false teaching in this day and age? Do we not see clearly from the foregoing that the devil is bent on nothing less today than to rob us of the whole precious treasure of the Word of God and make it doubtful?"

Little things about big things.

In the 17th century, the authors of the biblical books were called calami Dei, pens of God. The calamity into which all who took offense at such calami Dei fell proves the correctness of this expression. The article of inspiration comes to mind only where one has learned enough and forgotten enough to consider the prophets, evangelists and apostles as pens of God.

"To reason" I say and thereby confess that a doctrine of inspiration, which does not want the service of God's holy people to remain merely instrumental, seems unreasonable to me. Such a doctrine of inspiration claimed a very strange miracle, in which we could ask without committing blasphemy: Why has God done a deed that is not half not healed?

Errare humanum est. Man does not allow himself to err. If God had taken him as a co-worker in the holy scripture instead of the pen, then error would have received the power to put behind the truth a "Trust, look, whom? And this would not need to be recommended twice to the old Adam. In front of his criticism, there would be nothing but the ungodly, or that which is not dangerous to the flesh and blood.

So Calami Dei! The word they shall let stand and have no thanks for it. But one now also draws the whole consequence from it. A steel spring writes differently, a keel differently, and even two keels differently.

write unequally. So God writes differently with St. John than with St. Lucas, differently with St. Habakkuk than with St. Haggai. He writes legibly with all of them. Every writing shows unmistakably the ductus of the Lord.

The schools of the prophets served to prepare feathers for God, so that he would take them when it pleased him.

There are feathers which God has pre-cut with his own hand, for example Amos and John. Some, like Moses and Paul, were already by human hand, God only corrected them so that they did not splash. In the case of the Pauline writings, it helps to overcome some doubts if we take this into account. The earlier epistles show the original cut most decisively. The younger, however, the epistle, the more the pen ground away. The great differences in style of the Corinthian and Timothy epistles are based solely on the longer use of the calamus. (Mecklenb. Kirchenbl.)

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Ecclesiastical - Contemporary.

I. America.

The "Lutheran and Missionary" is now no longer edited by Dr. Krauth, but by a committee. We are very sorry to see the resignation of the former Editor-in-Chief, since his work on this paper was as necessary as it was beneficial for the English Lutheran Church.

Mormonism. Rev. N. McLcod, recently pastor of an evangelical church in Salt Lake City, reports: "Through the shameless deception of the Mormon missionaries, many foreigners are persuaded to leave their homes and join them. When they come to Utah, they find that Mormonism is something quite different from what they were introduced to. Many, realizing with pain that it is a fraud and a lie, discover that they have stained their character, and bow down in fear. They do not raise their voices to protest and ask for their release, because Brigham Young has his spies and secret policemen everywhere, the administration of justice here is a farce, and the law proves powerless to punish the guilty. Chief Justice Titus has testimony that would charge Brigham Young with great crimes, but no jurors can be found to find him guilty, and the witnesses are afraid to testify against him. It is known that many who have sought to escape Mormon rule by flight have been caught up and massacred. If the people could testify without danger, many black, gruesome crimes would be uncovered. Acts of private revenge and assassination are there stamped as virtue, and crime forms a part of their religion. Young Mormon ladies attending a Christian church are publicly reprimanded with words not to be repeated! (Lutheran Watchman.) C.

The Chinese in the United States. The number of Chinese, reports the "Lutheran Watchman," who have settled in California, is stated to be not less than 60,000. Considering the great increase of this kind of immigrants, it is not improbable that this number should double and triple in a short time. From the land of their birth they brought their pagan idolatry, built a great idolatrous temple, and keep their ancient pagan customs in the midst of a Christian population. For the past twelve years, various denominations have been ver-

The missionaries were partly men who had previously worked successfully in China, but so far without great success. They judge that not San Francisco, but Peking and Shanghai are the appropriate places to carry out a hopeful mission among the Chinese. The main obstacle to the promotion of Christianity among this heathen people lies in the bad example of the name Christians among whom they live, and especially in the contempt and pressure they have to suffer from them. - Peking is a very important mission station, not only because it is the capital of the Chinese Empire and has an enormous population, but even more because it is visited by so many people from all parts of the country. All government officials are required to visit the capital from time to time, and no less than 10,000 students graduate annually from the imperial university there.

Rationalist pomposity. We read the following in the July 16 number of the Merry Messenger, organ of the Association. Brethren in Christ: The Protestant League held its annual meeting last Monday at Wheeling, W. Va. Among other things, it was decided to send an address to the Protestant Association in Germany to communicate with them. This address asks for preachers to be sent from Germany. As a reason for this request, the address reads literally, as follows: "The theological seminaries here, however, are mere orthodox hatcheries, which in scientific respect bring their pupils no further than the Basier Missions-Anstalt brings theirs. In spite of this, we read in the same report that this union accepted Rev. Leemann, formerly of Akron, O., a pupil of the seminary at Tiffin, who had been excluded from our church, as a regular preacher and member of the union.

Sectarian naiveté. We read the following: "The question whether children should be members of the church is currently discussed in the religious telescope by some of its correspondents in genuine, good earnest. We are pleased to see this, for there is no question of greater importance to our church than this. The relationship of the children in our church economy, in our church budget, is not yet as precisely and clearly determined as it should be, indeed, unfortunately, it is not yet determined at all. We have no faith in the prosperity, the lasting prosperity of a church community that neglects this most important area of its effectiveness, that neglects its most urgent duty, that ignores the most important object of its activity. We hope, therefore, that the discussion of this question in Telescove will take up the best talent of the church and will be continued until we have something clear and definitely biblical about it, until we know what the duty of the church is towards the children, how it is to be fulfilled, and in what relationship the children are to stand to the church according to God's word".

A sample of American theology. In Paris, among other things, a building has been erected which is to be used during the "Exposition" as a meeting place for all Protestant Christians from all parts of the world. It is called "The Protestant Hall." Every morning a prayer hour is held in it, and on Sunday five services are held, in different languages. The American Chaplain, A. Eldridge, gave a short speech on the occasion of the inauguration, which is reproduced in the "Evangelist" of May 23. It reads thus:

"Brothers and friends. I feel happy, as a representative of American Christians, to speak a word of warm greeting and evangelical fellowship on this occasion. It is an occasion which seems most happy and hopeful in spirit and meaning. There is harmony in heaven, and our common Lord must look down with pleasure on the fraternal cooperation of his various and very different-minded followers on earth. They are related by spiritual bonds of friendship, and have the same allegiance to him who is the head over all.

owe. It is not necessary to abandon distinctive principles; it is not possible to forget our respective nationalities; but it is reasonable and easy that those who love Him love one another, and that those who serve Him pray and work together, so that pure and unadulterated religion may be promoted. - This may be a feat, to cherish different principles individually, and to promote unadulterated religion collectively; but the American is smart, he knows how to fix it. Submitter. - "Meanwhile, it may be that this diversity will never disappear, that it will remain in heaven (!!) and that it will be seen on earth during the period of the Millennium. Uniformity is not the governing law in nature, and why should we expect it in the religious world? If diversity reigns in unity in the outward works of God, why should we not welcome it in the kingdom of His Son? Far from being an imperfection which should disappear with the expansion of the church and the development of Christian principles, it is rather just as much a component of beauty." Thus the more the church is torn apart by error, or the more new sects arise, the more beautiful it is; but the more it professes the One Mind of the Word of God, the uglier it looks. Submitter. - As a condition of its comprehensive capacity," - of course, then it can gather everything under its roof, then also the Antichrist finds a corner in its wide rooms, although for his heap "the evangelical hall "* is not intended, and finally - the "comprehensive capacity" is just very large - finally also the devil finds a quarter. Sender - "which the great governor has intentionally introduced among the individual members and divisions of the general church, for which we should be grateful to him!" - Here one is really tempted to think very - very badly of Dr. Eldridge, for that is a boldness which only the father of lies could bestow upon him, to claim that the emergence and existence of sects is deliberately willed by God. Submitter. - If we were all the same, this sameness would not only become troublesome, but the many-sided richness of our Christianity would also be prevented from fully developing. Thus, for example, we Americans have in our new and free country a work quite different from that of the Protestants here in France, which in turn also differs from that incumbent upon Christians in England, especially as far as the field of inner mission is concerned. If we approach the matter there in the right spirit, and apply the principles of the Gospel correctly, a peculiar but interesting and important phase of Christian institution and character will result. It is the same with the various denominations or confessions in which Christians in all countries are naturally grouped, and which we see represented today in this great assembly. Each one of them has its assigned work, its basic idea, its own master thought. This may be either the great value of the form of worship, or the enduring value of doctrinal purity, or the high importance of zeal in the heart, according as the ecclesiastical body is Episcopalian or Presbyterian or Methodist; but whatever it may be called, such a body of true believers is entrusted with one of these pieces as an essential part of Christianity among men, and has the duty of bringing it to the fore before the world. No single brotherhood or church is capable of caring for all these and other equally important pieces of the Christian system at the same time."- Truly a bold assertion, the Dr. probably drew it from Matthaei on the 40th. Sender. - She must represent and uphold any one of them as a fundamental idea, while the Master alone embraces them all, and gloriously carries out the immense and intricate (!) system of the redemption of mankind by this distribution of labor, by this apportionment of responsibility, and by this determination of the duties of the various divisions of believers. Hence comes the necessary existence of different Christian names. This division is pleasing to Him, so that He may keep us all the better occupied. Let us therefore not praise ourselves, but Him, and through Him take pleasure in one another, may

We may now work in our respective circles or be engaged here together in a good work. Let us remember that behind all these visible organizations there is the invisible church, which is not produced by assembling them together, which is not the genus of which they constituted the species, but which is rather the living body of Christ, consisting of true believers of all places and of all times, not divisible by those outward limitations, one and inseparable, so that no power on earth can separate Him and those given to Him from the foundation of the world. In Him all are one. He is the Lord of us all and the glorious Duke of our blessedness." - Now that is honey again; only a pity that it is mixed in such poison! Submitter. - "With us, while we fight and perhaps also when we triumph (?), order and uniform may differ; some are his infantrymen, others his cavalrymen, some must carry heavy guns, others belong to the flying artillery, yet all belong to the same mighty army. Until death comes, we are to "fight the good fight" and keep the faith, especially in our assigned sphere and according to our training; but never shall we be found to be turning our weapons against one another; we are always to rejoice in victory over the enemy, whoever may have won it, and always to be eager to cooperate in every possible way, so that God's cause may be carried out to final triumph and His name may be glorified. May he bless this work we are beginning today. May the salt of divine grace be thrown into the fountain from this place so happily chosen, and from it go forth streams of influence to make the city of our God merry." - Of this whole speech we can only say that it fits e diametro with the Paris World's Fair, for it is an altogether admirable product of American theological acumen. Sender. X.

Negro teachers. The American Missionary Society has purchased 150 acres of land near Fortress Monroe for the sum of $19,000, and intends to establish a college there for the training of Negro teachers. The studies are to begin in September of this year.

Celebration of the four and a half hundredth anniversary of the Reformation. In No. 29 of the "Evangelist" of July 18 of this year, a journal of the Presbyterian Church of N. Sch., we find a submission that has astonished us to some extent. We take from it the following: "When I began the second year of my ministry in October 1817, I had the honor - I cannot help expressing myself in this way - to celebrate in the Synods of New York and New Jersey the glorious Reformation, as Luther - clarum et venerabile nomen! - in all our churches; and, as I think I remember, the proposal was unanimously adopted and put into operation; it was then just 300 years since; let us never forget October 31, 1817. - Now I am happy to say, and I am not the only one, that I intend, if God will let me live, to propose in our Synod that the four and a half hundredth anniversary of the same glorious event be celebrated this year. On October 31, 1867, it will be 350 years since the trumpet of God, blown by the lips of Luther, sounded its mighty voice, and announced to Christendom, and indeed to all mankind, that the Reformation had begun." When such voices are raised in the Reformed Church, we Lutherans would have to be very ashamed of ourselves if we did not give every possible encouragement to the forthcoming secular celebration. -

Pure Dutch Reformed Church more. The Evangelist of July 18 reports that the Dutch Reformed Church at its last General Assembly decided by a large majority to drop the word "Dutch" (dutch) because it would hinder the growth of the church by calling it foreign. The "Evangelist" attaches to this news the expressed hope that when the two branches of the Presbyterian Church (Old and New School) will soon unite, the present Dutch Reformed Church may perhaps be the third in the alliance.

A costly church. The Methodists intend to build a church in the city of Washington, which is to cost §200,000. It is to contain special seats for the President and his Cabinet, for the judges of the Supreme Court, for the generals of the army and fleet, and for other state officials, and finally for each state of the Union, so that strangers from all parts of the country can immediately find their respective place.

Important movement among the Jews. Under this heading the "Evangelist" of June 13 makes the following announcement: "An important convention of Jews under the name of 'Delegates of American Israelites' was held in Philadelphia on May 27 and 28. From the minutes, which we find in the Jewish Messenger, we see that steps were taken in regard to literary and theological education and in regard to measures to counteract various efforts of the Christians. A paper read by Rabbi Leeser asserted that the Fallachiaux tribes of Abyssinia and the inhabitants of inner China were direct descendants of the Lost Tribes. This writing, as well as related news that efforts were being made to convert these tribes to Christianity, attracted great interest. As a result, a messenger is to be sent out by the 'General Israelite Alliance in Paris' to prevent these efforts. "But, the paper continues, the most important subject of the meeting was the immediate establishment of a Jewish college. In a few weeks the Executive Committee will publicize the names of the trustees and professors and indicate that they are ready to accept applications from students. We cannot guess in advance what the Trustees will do, but we can confidently report that if there are any promising young Israelites anywhere in the United States who intend to take a course in Hebrew studies, perhaps with the intention of becoming rabbis or teachers, they will now find opportunity to enter the Hebrew Seminary at Philadelphia in the course of a few months. - With regard to the Holy Land, the position was taken that American Israelites should give the greatest possible encouragement to all well laid plans for the advancement of the agricultural and commercial interests of the Palestine Jews. The population of Palestine by emigrants from the Danubian principalities and other countries where oppressive laws and national hostility make Israelite settlement burdensome and dangerous was emphasized as a measure requiring all encouragement and support, as were Hebrew missions for the purpose of locating and caring for Jews in China and Abyssinia. - With respect to domestic relations, the Convention drew up a memorandum to be submitted to the Congress in case a renewed attempt should be made to include in the Constitution of the United States an amendment designating the Christian religion as the religion of the country. The modification of existing laws in Maryland, Pennsylvania, and other States, shall be zealously sought, that all disparagement of Israelitish citizens may be abolished, and Judaism be placed entirely on an equal footing with Christianity, in so far as the laws refer to religion." X.

II. **Abroad**.

Judgement of the present pope about the popes. A certain Reumont has published the first volume of a "History of the City of Rome". Since the book is written in a genuinely papal manner, the present pope has addressed a commendatory letter to the author, in which it says, among other things: "Your erudition as well as your fidelity to the faith justify the assumption that you will act on the origin, the succession, the actions and the temporal government of the Roman popes in such a way that, even if you will have to expose human weaknesses in a few, you will show in what degree the divine institution of the papacy has benefited human society." As is well known, there is no crime so heinous that many popes have not committed, murder, fornication, adultery, fornication,

Incest of all kinds, sodomy, robbery, perjury, treason, sorcery, etc., etc. - and all this the present Roman general-hypocrite calls "human weaknesses! This is a genuine papal drecket, as Luther used to speak.

W.

Conference in Leipzig. The Kreuzzeitung reports the following in No. 137: Leipzig, June 13. This morning the Lutheran Pastoral Conference, which usually follows the Mission Festival, was held in the auditorium of the Augusteum with numerous participants. Consistorialrath Dr. Luthardt opened it; on his proposal, Ober-Consistorial-Präsident Dr. v. Harleß from Munich was appointed chairman by acclamation. He gave the floor to Professor Dr. Scheurl from Erlangen for a lecture on the Lutheran Church in the New Prussian territories, which concluded with four sentences, to which those present were invited to agree. The greatest majority of those present declared their agreement with the sentences by signing their names. The four sentences read as follows: 1) The consequence of the political events of the past year, that Lutheran regional churches have been subordinated to the sovereign church authority of the King of Prussia, is a fact into which those affected by it must submit, but in view of which they themselves, and with them all German Lutherans in general, must steadfastly preserve the right of the Lutheran church. 2) The right of the Lutheran Church to be upheld in this direction has as its essential content the upholding of the full Lutheran confession as the basis for determining the entire life of the church community. 3) In order that its confession be maintained in this manner, and not merely protected as the confession of individual church members and congregations, the Lutheran Church, being in the present case united with other confessional communities under one and the same ecclesiastical authority, has the right to claim and assert that it is governed by a supreme ecclesiastical authority staffed exclusively by persons who are attached to the Lutheran confession and formally obligated to maintain it. 4) Likewise, the Lutheran Church has the right to address and assert that it is not compelled to grant communion to members of churches of non-Lutheran confession under the same ecclesiastical authority as itself, but retains the freedom to grant communion only insofar as it can do so without denying the confession.

(Immanuel.)

The (by no means Protestant-friendly) Russian newspaper Moskva is suspended for three months because it rebuked the government's punitive measures against the Livonian Lutheran Consistory and against Provost Döbner and preached mutual freedom of faith between Orthodox and Protestants, "although this wish contradicts all the laws on Orthodox faith in force in the empire. (Monatöschr.)

Doctrine and Defense.

Volume XIII. October 1867. No. 10

Pastoral Theology Materials,

communicated by C. F. W. W.

(continued.)

§ 22.

On the other hand, the preacher must examine whether those who apply to him for copulation are not already validly and lawfully engaged to be married to us, or are already in a still valid marriage to another person.

Note 1.

A valid and lawful betrothal has occurred when two persons capable of marriage have voluntarily promised to marry without condition before witnesses or, if the parents are still alive, with their express consent, or, if the promise of marriage was a conditional one, the condition has been fulfilled. Without any validity are so-called secret engagements, that is, those that take place behind the back or against the will of the parents, even though they may otherwise have or have had a public character and may themselves be or have been confirmed with an oath.

Note 2.

Secret betrothals are therefore without any validity, because according to the divine word the children are not their own masters (not sui juris), but subject to the parents, their property, therefore the children should not marry themselves, but their parents should marry them (1 Cor. 7, 36-38. cf. 5 Mos. 7, 3 1 Mos 29, 21. 2 Mos. 22, 17.). Therefore, the parents could break a vow made to God against or without their will, according to God's express command (Deut. 30, 4-6). One compares here the thorough article "Ueber heimliche Verlöbnisse" from the pen of Mr. Past. Dulitz, which can be found in volume XV of the "Lutheraner" (from 1858) page 50-53. Compare also what is said about this in volume J. of the "Lehre und Wehre" p. 252-255 from Gerhard's Loc, theol. de conjugio (§ 143. 144. 146"

149.) has already been communicated. - The doctrine that secret engagements do not establish a real marriage bond, however, does not give the freedom to regard them in all cases as absolutely without all force of obligation. It is a poor excuse to say that there is no vinculum matrimonii (marriage bond) when there is a vinculum conscientiae (conscience bond). It is obviously against one's conscience to act and position oneself as if one wanted to become engaged, and finally to leave the person to whom one has given hope of entering into a marriage with without necessary reasons. The theological faculty of Wittenberg wrote in 1630 in regard to such a case: "We are not to behave in such a way that, although no public engagement is to be found in the case mentioned, one has lost one's way in the tracts (mutual negotiations) to such an extent that one will not be able to get back. It is a delicate thing about the conscience; a difficult work, too, when it is made up in distress and contestation. . . (It) would be quite wrong to keep one with vain hope for many and long years, but afterwards to put him off without substantial causes; which inequity then would squeeze out legitimate sighs, so that the Seja" (who had behaved against a man for a long time in such a way that he had to believe that she wanted to marry him) "would find it hard to bear". (Consil. Witebergens. IV, 45. b.)

Note 3.

About the conditional betrothals (sponsalia conddionata) in their difference from an unconditional one (sponsalia pura) J. Gerhard and others writes the following: "Unconditionally (pure) are called those concluded to which no condition has been expressly attached; in which way Rebecca is betrothed to Isaac Gen. 24, Sarah to Tobias Tob. 7. They are called conditionally betrothed when the promise of marriage is restricted and limited by some condition. Thus Laban betrothed his daughter Rachel to Jacob on the condition of seven years' service, Gen. 29:18; Boaz promised Ruth marriage on the condition that her closer relative would not marry her, Ruth 3:13. In regard to unconditional and unconditional betrothals, this rule is to be noted, that from the same an effective obligation and a contract arises, so that one of the contracting parties can be compelled to consummate the marriage at the request of the other party, if, namely, a sufficient reason for divorce cannot be brought forward." In the following, Gerhard notes that according to Roman canon law there are three types of conditions: 1. shameful and contrary to the nature of marriage, e.g. the condition: If you want to use means that cause infertility; 2. shameful ones that do not concern the essence of marriage, e.g.: If thou wilt steal with me; and impossible ones, e.g.: If thou wilt have sex with

Fingers touch the sky, if you will drink up the sea; 3. Honorable and possible, e.g.: I will take you if the father consents, if you will be endowed with a hundred gold coins. Gerhard continues: "Regarding honorable conditions that refer to something present or past, one gives this rule: if such a condition exists, the engagement is valid, but if it does not exist, the thing is considered not to have happened. In regard to honorable conditions which refer to something future, are accidental and of doubtful outcome, this rule is given that betrothals with such conditions are invalid for the present, but suspended until the attached conditions are fulfilled; therefore, as long as the conditional is not present, but still hangs in uncertainty, the promise of marriage is not legally valid and no effective obligation arises to it. However, this rule has the exception that a conditional betrothal is regarded as an unconditional betrothal if it is followed by carnal intermarriage, because the one who consents to carnal intermarriage appears as one who has abandoned the condition. . . In the case of disgraceful conditions contrary to the respectability of marriage, this rule is given that they annihilate the betrothal, i.e. that a betrothal concluded with them is invalid and ineffective. In regard to shameful conditions not contrary to the essence of marriage, it is taught that they do not annihilate the betrothal, but are regarded as not attached in favor of marriage, and that a betrothal concluded with such conditions is to be regarded as one concluded per se, so that the will of those who pursue the shame and discipline of the weaker sex is controlled. The question here is 1. whether impossible conditions are to be considered as not attached? Most affirm this. . Others, however, maintain the opposite. . . I believe that the circumstances must be taken into account. ... . The question is 2: Whether that condition: I will marry you when I have found out that you are a virgin, - is not to be considered as a shameful condition? . ... It is obvious that a fiancé cannot be forced to marry the one to whom he has pledged conjugal fidelity, if before consummation of the marriage he should learn from undoubted indications that the latter has had dealings with a man. If, therefore, this condition, as one pertaining to the nature of marriage, is always implicitly taken for granted in the betrothal contract, it must of course, even if it is expressly mentioned, by no means be regarded as a shameful, impossible and unattributed one; however, this condition is not used to be expressed by name at the betrothal, so that virginal chastity may not seem to be called into doubt by unreasonable suspicion. . The question is 4: Whether a betrothal for a

Is it to be regarded as a conditional engagement which contains a predetermined time limit? Here a distinction is to be made between an engagement which has been entered into under the condition of a certain time, if, for example, someone promises his daughter to someone that he will take her as his wife within a year, and between an engagement entered into absolutely, to which is later added the mention of a certain time and a certain day of the wedding among the contracting parties or their parents. The first betrothal is dissolved with the lapse of the previously determined time, because if it is the fault of the one to whom the promise was made that the wedding did not take place, one may not doubt that the other is free of his obligation and can look for another opportunity, even if he did not ask the other party to fulfill the promise. But as far as the betrothal of the other kind is concerned, the obligation does not cease, even if the specified time has elapsed. The 5th question is: whether a penal betrothal is to be regarded as valid? A penal betrothal is called one *to* which the mention of a penalty is attached; e.g. a father betroths his daughter to one with the addition of the contract that the one who withdraws from his promise shall pay the other party one hundred guilders. In regard to this promise of penalty, the general judgment is that it is null and void according to law, since it flatly contradicts the freedom of marriage confirmed by divine and human law. . . However it may be with the demand for punishment, which is subject to the decision of the laws of the country and the judgment of the judge, it seems that the person who has made a promise under the condition of punishment may not be forced to consummate the marriage, but it is up to him whether he wants to consent to it with free will. . . The question arises 7: Whether after the conclusion of a conditional betrothal one of the opposing parties is allowed to withdraw with the condition still pending and to betroth himself to another person in an unconditional manner? It is generally denied, and rightly so, that such a repentance is permitted here. For just as in other contracts it is not permitted to resign while a condition is still pending, but to wait for the outcome of the condition, so it is to be assumed that the same is right with regard to betrothal, especially since marriage is not only a civil contract, but a matter of conscience and special divine appointment." (Loc. de conjugio §§ 131-139.) On the basis of this doctrine, older Lutheran consistories gave their official decisions. Thus, among others, the consistory at Dresden decided: "In response to your question to us, about which you have asked us to report to you, we, the deputies of the Oberconsistorii at Dresden, recognize and pronounce justice:

Did Bernhard N. promise his daughter in marriage to Hans N. with this explicit condition: if he would behave more honestly and better than his brother, who stained himself with thievery? a few days later, before the usual church service and the next day's lodging, goes into a citizen's dwelling, which is locked with you, by means of false keys, and there, if he has not been prevented, undertakes to steal: then the named Bernhard and his daughter are also authorized, after the opportunity, to commit the above marriage betrothal, which was agreed upon with an express condition, provided that N. N. had nothing significant to object to," Dedekennus' Thesis. (Dedekennus' Thesaur. Vol. III, 177.) Furthermore, the Consistory at Meissen decided as follows: "Alldieweil so viel erschienen, dass beklagter Jungfrauen Vater seine Tochter ermeldetem Kläger mit diesem Vorbehalt zugesagt: Since the plaintiff would become a master and would first produce his masterpiece between the date of the promise made and Shrove Tuesday, that he would then marry his daughter and have her follow him; to which the father's promise and condition the defendant virgin, as well as the plaintiff, expressly consented, but the plaintiff did not subsequently follow this promise of his, nor did he wish to do so - then the defendant virgin would also be released from the plaintiff's promise of marriage and counted as single, and would be allowed to marry each part according to its opportunity." (A. a. O. 178.) In regard to the doctrine of conditional betrothals, the following decision of the Consistory of Wittenberg is also important: "When you reported to us how this speech took place between Hieronymo N. and the virgin Annen N., Hieronymus N. said to the virgin: 'Maiden, I would that you were mine! To which she answered: 'Could it happen, since you would do it? And reported Jerome N. further said: If it is the will of God, he will probably send it that way? Also in departure he asked her to remember him; which he also wanted to do, because it would not be possible for him to forget her - with request to report to you the right about whether it is a lasting (valid) marriage. Accordingly, our concern is justified that no permanent marriage has been decided or contracted between the above-mentioned persons through words and conversations. Therefore, they are not forbidden to marry in any other Christian way. (Ibid. 114.)

Note 4.

Deyling writes about parental consent and the presence of witnesses at engagements: "Engagements are divided into public and secret. They are called public not from the place, but if they are made with the consent of the parents, or, if the parents, as well as the grandfather and grandmother are no longer alive.

be executed in the presence of two witnesses.*) The consent of guardians, curators, blood relatives and relatives by affinity is not a matter of necessity, but only of grateful love and respectability, if it is not stipulated otherwise somewhere. An engagement entered into with the consent of the parents, even if they were not present, is considered public; but if parental consent is lacking, it is considered secret, even if a thousand witnesses were present at the act of betrothal, according to Luther's judgment: Although there were a thousand witnesses at a secret betrothal, if it was done behind the knowledge and will of the parents, they should all be counted as one mouth only, even if the children had mutually bound themselves to fidelity by an oath. For the oath is no obligation to injustice.**) But if the same applied in this case, then disobedient children could easily make fun of the parental consent. A secret betrothal is therefore null and void according to all law, even if it has been confirmed by carnal intermarriage. Witnesses are not required for the essence, but only for the proof of the betrothal, which, however, according to the common rule can also be provided by something equivalent, namely by letters and other documents, but not by the imposition of an oath. †) In Saxony, a betrothal concluded by letters is valid if only two witnesses have signed them. ‡) The present

*) Küstner, the editor of Deyling's Pastoral Theology, makes the remark here: "If the father has died, the consent of the mother, and that too of the one who gave birth outside of marriage, and the consent of the grandfather or grandmother, both from the paternal and maternal side, is necessary; but if the father or grandfather consents, but the mother or grandmother is against it, give the latter; and it makes no difference whether the children are still under parental authority seven, or not, since parental consent is necessary for every marriage, even the second." Balduin writes: "The consent of the father is primarily required. For if the father deviates from the opinion of the mother in regard to the marriage of the children, the consent of the father undoubtedly takes precedence, because the husband is the master of his wife, but the wife is under the husband. Gen. 3, 16. Rom. 7, 2." (Tractatus de cas. conscientiae. p. 1235.)

**Küstner remarks on this: "Even if the priestly marriage has come to it; the case except, if the parents knew the contact of the children with an otherwise respectable virgin and did not prevent the same. Luther, on the other hand, writes: "What has come together and sits in public marriage with each other, that should remain and divorce with 'nothing' as for causes of secret betrothal." X. 909.

†) Seidel notes: "In view of the acquaintance, a preacher cannot copulate a stranger who cannot give sufficient account of the consensus paterni and that he is not otherwise engaged. Written testimonies do not want to make it, because under it fraud can run " (Pastoralrh. p. 187 f.).

‡ Küstner remarks here: "If the parental consent has been neglected and the same is later supplanted by the parents after the betrothal has been created, but the contracting persons do not want to withdraw from it, the betrothal is without doubt valid; but if one part withdraws, then, because the betrothal was null and void from the beginning, the same is not valid thereafter, since the declaration of validity (ratihabitio) is not possible.

of the opposing parties is not absolutely necessary, because the consent can also be declared by letter. . . If both parents, or one part of them, on the part of both the bridegroom and the bride, are no longer alive, the presence of at least two witnesses is necessary at the act of betrothal. A betrothal entered into without witnesses is considered secret and, according to law, null and void, even if in regard to it the confession of both parties is known, "until both persons voluntarily repeat and confirm it by public vow before honest people" (see Church Constitution p. 224. and 392.). . . If carnal intermingling is added to the secret betrothal, some theologians and jurists think that it should then be considered a public betrothal and that parental dissent should not be taken into special consideration in the ecclesiastical court, in favor of the bride, who seems to have been seduced into carnal intermingling by the hope of marriage. . . But this opinion lacks the right reason. A secret betrothal, which is forbidden by law and entered into with contempt, or at least with disregard of the parents, is in itself unlawful and has no binding force. Carnal intermarriage is a new and heinous offense. How, therefore, can that which is wrong in itself be made good, or a secret betrothal be given force and validity, or the parents be deprived of their right, and those who have transgressed be, as it were, rewarded for it and strengthened in their wickedness? *) . . If the parents have no just cause to withhold their consent, and yet remain firm in their unjust dissent, for the purpose of keeping their children longer in their service, or of using their property, the children are to be diligently admonished by the pastor, that, remembering the owing reverence to the parents, they seek the conseus of the same with entreaties, and with the help of friends, in modesty, and not make a secret profession of marriage.

In this case, the consent of the parents is not made retroactive, since their knowledge is lacking for the purpose of the matter, which is contrary to the declaration of validity. Gerhard also writes: "If a father, by a certain dispensation, gives his consent to the secret marriage of the children, to which the conjugal work has been added, then that secret marriage is not confirmed by a certain ratihabition, but what has hitherto been done between the opponents is dissolved and the matter is begun anew according to the order prescribed by God, so that the spouses can firmly hold that their union is divine and lawful." (Loc. de conjug. § 83.)

*Küstner remarks on this: The question arises here, if the carnal union is added to the secret betrothal of those who no longer have parents on either side, whether this becomes a public betrothal. Now this opinion seems to be acceptable to many learned men, so that the weakened cannot be forced against her will to enter into marriage. However, if I am not very much mistaken, this opinion does not seem to be accepted even by canon law. For as, in the nature of things, neither fraud nor a subsequent offense can make a secret betrothal valid, so also, if only the lawful consent is lacking, the rest, even if it was accompanied by carnal intermingling, becomes invalid."

The parents must enter into a pact of flattery. Otherwise, it is sufficient for the refusal of the consensus that they have disregarded the parents and despised the authority of the parents. If, however, the parents are unjust and, although they have no good grounds for dissent, nevertheless remain unbending, the matter may be brought before the consistory, which, after a thorough investigation of the matter, may substitute the parental consent by virtue of the authority due to it, if only the children persistently desire the marriage and appeal to the parents for their consent. If, however, the son himself withdraws from the engagement, the parents are not obliged to state the cause of their dissent. . . It makes no difference whether the parents themselves are present or absent, at the act of betrothal itself, or before or after it, and whether they consent expressly or tacitly. †) The example of such a tacit consensus is found in Deut. 30, 4. 5. where the vow of a daughter, which she has made to God, is considered valid: 'if it comes before her father, and he is silent about it'. Once the parents have given their consent, they cannot withdraw it without important cause." (Institution, prudentiae pastoral- ed. per D. Chr. W. Kuestnerum. Lips. p. 527-540.)

With regard to parental consent, Balduin writes: "It is necessary, however, that the parents be capable of giving consent. For some cannot consent, e.g. raving lunatics and madmen, or those who live in strange places, so that one does not know where they are staying. As for the raving mad and the insane, the matter is clear, for they are incapable of deliberation. As for those who stay in a foreign country, the laws stipulate that the children wait three years for their return; if they do not return during this period, their tacit consent is sufficient, as Joseph and Tobias married without parental consent because of the distance of the place, which, however, did not displease the parents at all afterwards. Some do not want to consent for the sake of avarice, in order not to give the daughter the dowry or not to have to prepare an honest wedding for their son. We are not talking about such parents here." (L. c. p. 1232.) Of the latter case Luther writes: "Further, one also finds such coarse people who do not want to give their daughters away badly, although the child would like to and such marriage is available that would be honest and useful to him; but like a

†) The aforementioned remarks here: "However, this is to be understood in such a way that if the parents are present at the engagement of their children and do not show their disapproval, they are considered to consent, but not if they have not been invited and hear elsewhere that an engagement is being entered into by their children, and do not prevent it; for from this no tacit consent is to be presumed." On the necessary caution to be used when presuming tacit consent, cf. Gerhard's Loc. c. § 88.

Rough farmer, he blows his belly and also wants to use the gospel for courage, and pretend that the child must be obedient to him. But he does not like to let the child go, because he knows how to use it at home instead of a maid, and so he seeks his own in his child. That is not to force to marriage, but from marriage. . . So my advice is: if this case arises, that the father or father's governors refuse to give a child, it is a matter of good friends, the priest or also the authorities recognizing that the marriage is honest and useful to the child, and the child's parents or governors seek their benefit or goodwill; then the authorities shall take the child in the father's place. . . If the authorities do not want to do this, the priest shall advise and help with good friends as much as he can, and give the child, as abandoned by the father, even prevented, free power before God to betroth himself with a good conscience, and confirm such marriage". (Scripture of Matrimonial Matters of the year 1530. X, 945-947.)

To the question whether also the consent of a godless, cruel, wasteful, drunkard etc. father is necessary? Gerhard answers: "1. The divine commandment to honor one's parents does not impose any condition, and the emperor chases in a godly manner: 'Whoever your father may be, he is still father.' Thus children must not neglect the consent even of those parents who are tainted with vice. (2) As servants are commanded to be subject to masters, not only to those who are kind and gentle, but also to those who are wicked, 1 Pet. 2:18, so children are commanded to honor even ungodly and vicious parents. (3) Parents do not lose the right of parental authority through such vices, but for other reasons. 4. according to civil law, the consent of a father who abandoned his daughter and did not want to raise her is required. (5) Laban was an exquisite rogue and idolater, yet Jacob demanded his consent when he wanted Rachel. Gen. 29, 19." (L. c. § 91.)

(To be continued.)

(Submitted.)

Comments on the article entitled "Remarks on the Doctrine of the Anti-Christ" in Dr. Münkel's Newspaper of 7 June d. J.

In Germany, the products of theological literature are generally measured in a one-sided way, more according to the standard of science, and are already satisfied if they only show a scientific attitude. Whether the main requirement that one has to make of theological writings, the fidelity to the pure and sound doctrine, is satisfied, is by far not emphasized enough. In particular, however, ecclesiastical periodicals are not subject to

tzer strict criticism, which is due to them on both sides and especially in the latter respect. One has become accustomed to regard what the ecclesiastical papers bring as something ephemeral, as something in which it is self-evident that it is written only for the moment, and the reader is accustomed to accept it that way. Even if the most important questions are to be negotiated, one worries and worries little. If one has orientated oneself even to some extent in what is at issue; if one has a certain, often very limited, measure of theological knowledge; if one has some skill in putting one's thoughts down on paper in a readable form (and this is not so difficult to achieve); if one knows the point of controversy in questions of dispute: then one lets one's pen run free and writes away at it. The reader, however, does not make himself any less comfortable. He does not let his hair grow gray for the sake of what these papers bring; he lets these newspapers talk and thinks that it is not much to do with them; what one has read is soon forgotten again and rarely leaves a sting behind. Does not this ecclesiastical writing - and it in particular, as well as all public ecclesiastical teaching and activity - apply the word: If anyone speaks, he speaks it as the word of God (2 Pet. 4, 11.)? Is it not bound by the words of Scripture: If anyone has prophecy, let it be similar to faith (Rom. 12, 7.) and: I believe, therefore I speak (Ps. 116, 10.; 2 Cor. 4, 13.)? Or do we have a privilege here to let ourselves go, to be frivolous, superficial, fleeting? Do we not have to give an account of every word we have spoken, let alone had printed, especially if this is done in the service, for the benefit of the Church of God? Is it not a pity for the time wasted in writing and reading such products, and is it not presumption to want to write about ecclesiastical matters, i.e. to instruct others, if one does not master that in which one offers oneself as a teacher and guide? Of course, the reader is bound by the apostolic word: Test all things, and keep what is good (1 Thess. 5, 21.); but this very word never releases the writer from the duty to give what is worth testing, what is capable, what is tried, what is certain, what is carefully thought out, what is good. The blind, the wavering, the uncertain, the pupil, the one who is only learning cannot and should not want to guide others. Jacobus calls out to the editors and writers of church publications (3, 1.): Do not forbid anyone to be a teacher; especially since in our time this kind of literature is of such great importance, since it is so widely distributed and so often read. And do not also the readers sin, who accept, read, hold these sheets full of meaningless things, full of immature expectorations and thereby support and promote this evil? Yes, is not the church of the Lord, which should be a pillar and foundation of truth and not be weighed and swayed by all kinds of wind of doctrine, degraded and brought into contempt, when such speakers take the word in its name and its servants lack the right seriousness, diligence, faithfulness, zeal, and courage in this so important and significant area?

and discipline? Doesn't this way this kind of literature lose all support, respect, content, effect and blessing?

Such and similar thoughts often moved us when we read German ecclesiastical papers, not to speak of many American ones. Indeed, how much chaff there is, how much immature, half-truthful, fleeting, unclear stuff spreads out there and is often offered with the greatest naiveté as something new and important, while in fact it is something old and the lightest commodity in the world: Basically it is something old and the lightest commodity of the world! And how little it is considered what damage this frivolity can do and that some would at least have every reason to heed the old si tacuisses. Dr. Münkel's Zeitblatt, which we are forced to confront in the following, is, however, one of the best of its kind. In spite of its small size, it has achieved much that is worthy of recognition, and many hold it in high esteem and consider it an oasis among the ecclesiastical periodicals of this kind. In no. 23 d. However, in an essay on Widerchrist, Dr. Münkel allows himself a language that "cannot be reprimanded sharply enough"; the tone that is struck in it is entirely that of the usual church journals. Something shallower, more fleeting, more superficial could hardly be given about such an important question as that of the Antichrist, especially considering that Dr. Münkel is a Lutheran. Under that heading, mau would have expected something stronger, more decisive, more thorough, in a word, healthy food from a Münkel, even if mau takes into account the limited space and the comprehensiveness and complexity of the question dealt with. Listen!

According to that essay, Dr. Münkel sees only this as a foregone conclusion, that Scripture teaches that the Antichrist will come; but who he is or will be, and whether he is specifically the pope, as Luther and the Schmalkaldic Articles of our Confessions quite definitely say, that, he claims, Scripture does not say so definitely that there can be no doubt about it. Whoever claims a doctrine to be a doctrine of Scripture must either prove that it is expressly stated in Scripture, or that it can be deduced from Scripture with compelling reasons (should probably mean: by correct conclusions drawn from Scripture passages). The former does not apply here, because nowhere is it written that the pope, the pabstium, is the anti-Christ. (What does that mean? From the "therefore" in the following sentence it is clear that Dr. Münkel demands that a scriptural passage be proved in which it is literally said: the pope is the antichrist. Isn't that a little inconsistent? It is almost the same as when the Reformed demand that the doctrine of the presence of the body and blood of Christ must be contained in Scripture in the same words that the Lutheran Church needs to designate this mystery and to safeguard it against misinterpretation, whereas this doctrine is not the same,

as there that of the Antichrist, is to be found in such clear words in the Scriptures that it could not be expressed more clearly). He therefore demanded compelling reasons that the scriptural passages of the Antichrist could only go to the pope and to no one else. He now discusses this point further in a few words. He regards 2 Thess. 2. and Rev. Cap. 13. and 17. as the main passages that are to be drawn here. But he thinks that the prayers are prophetic in nature (could it be otherwise?) and bear the vagueness or the mysteriousness of the prophetic revelations (as if the prophecies in the Scriptures, although the prophetic word has its peculiarities, did not also belong to God's clear word and the Spirit of God did not also guide the faithful into all truth with regard to prophecy, i.e. according to the degree of faith that the individual has). 13. to a much greater extent than 2 Thess. 2. because even the latter passage is not as absolutely clear as one would have wanted to claim. How much has been interpreted about the words: "without that he who now holds it up must be taken away. Therefore, great caution is necessary in recognizing that prophecies receive their full light only through their fulfillment. Only the revelation gives indications that point to Rome. As long as no binding interpretation of the passages in question has been delivered, it will always be the next step, or at least the one that cannot be completely dismissed, to expect a revelation of the anti-Christ from Rome. Just as with the article on chiliasm, one should simply refer to the other writings of the apostles, in this case to 2 Thess. 2. Then, however, even more of the conventional doctrine of the Antichrist would have to be dropped, e.g. that the Antichrist is not a single historical person, but a multitude of persons; also the word: "who sits down in the temple of God as a god and pretends to be God" cannot be proved in the fulfillment, since the pope is only the representative and governor of Christ (is it not enough that he wants to be this and claims to be this?) and does not want to displace Christ completely (as if he does not actually do that, only that he tries to preserve the appearance of Christianity [Rev. 13:11] as an arch hypocrite!) But the antichrist, in order to prove his divine nature (this is not in the text, compare 2 Thess. 2, 9. 11. 12. Rev. 13, 14.) will do all kinds of lying powers, signs and wonders as the ape of Christ. But this cannot be said of the papacy. It has indeed exalted itself above God's word and the right worship, and that is idolatry; but everyone who exalts himself above God's word is practicing idolatry and making a god out of himself. Therefore, it cannot be said that the pope has already made a real God out of himself and that he has attached the true divine nature to himself. There are examples of divine honors and titles of the pope, but he does not doubt that the pope would declare himself in disgust against it, if one wanted to attach to him divine honor, divine names and true divine nature. -

A strong proof that the pope is not the antichrist! Dr. Mün-

kel doubts that the pope, this present pope - whether out of hypocrisy, politics, or whatever other reasons, remains to be seen - will say of himself with meager words that he is God, as if that mattered so much, since the pontificate, as we will show below, in fact, arrogates to itself divine power, honor, and prestige, and cannot refrain from it, if it does not want to impersonate itself. But back to Dr. Münkel's omissions, which he, here a faithful and zealous advocate of the Antichrist, may answer for before the Lord, if he can! He further says: As soon as it is established that the presumed divine nature belongs to the antichrist, it also becomes very credible (according to Münkel's logic) that the antichrist must be a single person, since not a whole series of persons, like the popes, could each be true God without disgracing themselves or making themselves the Dalai Lama. As if the papacy, which everywhere strikes Scripture and reason in the face, which makes slaves of the faithful, flays them, takes them, defies them, strikes them in the face (2 Cor. 17, 20.), asked much according to human logic! But now to the conclusion of the article! It is worthy of the whole. Yes, one cannot deny - the article concludes - that the interpretation of the Antichrist is under the power of historical events and impressions. When the pope was still a world-dominating lord and cruelly persecuted and exterminated the heretics [sic!], no church tyrant on earth was equal to him, and even the Turk was not so feared, because he let everyone believe what he wanted. Under these impressions, the Schmalkaldic Articles were written, in which the pope figures as the right anti-Christ, and it is understandable that Luther, on leaving Schmalkalden, said to the departing Protestant theologians: God fill you with hatred against the pope! Times had changed. The external power of the papacy had sunk deeply, (the pope had converted, no longer believed in himself, feared that it was over with him, was not so obdurate and hardened that he did not, as he had always done up to now, hold fast to the idea that all misfortune that befalls him must only turn out to greater fortune (Rev. 18:7).), and that Rome was the eternal city, his kingdom an eternal kingdom; the pope could not escape even the tolerant influences of the new age [for show and as an arch hypocrite who knows how to hang his mantle to the wind]; he must also show kindness [which will be meant very sincerely!] to the heretics and show his kindness. A distinguished Protestant lady [also a whimsical dictum probans for the new doctrine that the pope is not the antichrist. How, if the pope could not be amiable even to a lady who pays his respects!] said after an audience with the present pope: Truly, if such an old man as Pius IX [who proclaimed the dogma of the Immaculate Conception and raised the flag of the Revolution first in Europe] is the anti-Christ, then this anti-Christ is a very eternal and amiable personality.

How great an injustice Luther, the Reformers and so many witnesses before and after the Reformation have done, in that they saw in the Pabstacy the antichrist and confessed it aloud and proved it clearly in their writings! What guilt these all have brought upon themselves, since they have hurled this grave accusation against the papacy with such certainty, completely against the eighth commandment, against the Scriptures and their clear wording, against the appearance and the clear facts of history, i.e. without sufficient reason, and have pronounced this most terrible of all anathemas about the papal abomination! Should they not have waited with Dr. Münkel until the secret of wickedness had come to full maturity and the man of sin had revealed himself completely? Should we not try to wash away this disgrace done to the papacy and at least confess that we do not have the courage to follow in Luther's footsteps in this matter, that too much has happened to the papacy, that this question needs more thorough discussion, that in other historical events that might occur, Rome might be better off? Dr. Münkel says that the interpretation of the Antichrist has been under the power of historical events and impressions. This is correct in a certain sense. Since we are dealing here with prophecies and their fulfillment, their interpretation had to be left to history. The Antichrist had to reveal himself as such, and the faithful had to compare what they saw and experienced before them with the picture that the prophecy drew of the Antichrist, and judge and testify according to it. But if this phrase about historical events and impressions is supposed to mean that the prophecies of the Antichrist are given so vaguely that they permit various interpretations without any need to do them violence; that one of these interpretations is as right as the other; that they have been interpreted without any compelling reasons precisely with reference to the Pabstium; that other events can justify other interpretations: then we protest against this most solemnly. Whoever knows the Pabstacy only to some extent will be astonished and appalled at how anyone can be in doubt even for a moment that it is the Antichrist. Not to see this is indeed not to see the forest for the trees; it is to be wilfully blind in the clearest matter; it is not to know Christ Himself. He who knows Christ will also soon recognize his adversary. As well as Christ could be and has been recognized as the Messiah according to the words of the prophecy and according to his words and works: just as well could and can the Antichrist be recognized as what he is according to the prophecy and according to his actions and deeds. This enemy of Christ has made sure in every way that one could not remain in the dark about him. Without shyness and shame he has shown his antichristian nature and fulfilled the prophecies from word to word. And the scripture itself had made sure that when he would come, no

believing heart could doubt that it is him and no other. For also of the Antichrist, as Luther says, the Scriptures of the Old and New Testament are full. He is abconterfeit and prefigured in it down to the smallest features. The fact that many in the papacy could not and would not recognize the Antichrist does not prove anything against the clarity of the scriptural passages in question; it is only proof of the blindness of those who willfully do not want to see here. And these prophecies also had to be clear. For they were meant to comfort those who lived through those times, so that they would not be misled about the divine wisdom and justice in a time when Satan ruled and triumphed by removing his throne in the middle of the temple, in the church of God; they were meant to indicate the epoch of which it is said that the temptation that would come over the world would be so great and powerful that, where possible, even the elect could be deceived; They were to be a support for that time of great tribulation, so that the persecuted church would not despair, and they had to be a certain support for those who were given the difficult task of coming out against the Antichrist and confessing him for what he was. And was it not also a grace and a blessing for this enemy of Christ that the terrible truth that he was the Antichrist could be testified to him according to the existing prophecies? Admittedly, spiritual eyes, enlightenment from above, were always needed to recognize the fulfillment of those scriptural words about the Antichrist, when they began to appear and were revealed more and more clearly. For God's judgments are secret; only those who have recognized the secret of godliness can also see through the secret of wickedness, the depths of Satan, know what Satan has in mind; only those who know Christ correctly are not deceived about the Antichrist. And, thank God, even before Luther, even in the darkest times of the papacy, there was no lack of theologians and laymen who, through the spirit of prophecy, saw through the Antichrist and testified against him. There is a cloud of witnesses and therefore thousands of martyrs who all agree that Rome is the great Babel, the mother of all fornication and abominations on earth, and that the pope is the final Christian. The Spirit, who guides them into all truth, taught them this; the Father in heaven, not flesh and blood, revealed it to them; in the fiery furnace of tribulation, in the hellish captivity in Rome's narrow dungeons and prison gangs, they experienced and recognized that Pabstism and antichristianity are one and are like one another. From Luther himself, however, we know on the basis of the most definite historical testimonies that he was by no means bribed by historical events and impressions to be so easily driven to the conclusion that Pabstism is the Antichrist. Already in 1520, after a light had shortly before dawned on him about the doctrine of justification by faith alone, and after he had become acquainted with the diabolical treachery, intrigues, insolence, bloodthirstiness, and infernal arrogance of Rome in Augsburg and Leipzig, he came to the following conclusion

He was undoubtedly convinced that the pope was the antichrist foretold in God's Word. Fear, dread and mortal terror seized him when this became clear to him; for he knew the great power of the pope, the feared leader of the church, indeed of the whole world; indeed, he himself had been as faithful a Romanist as anyone just a short time before. If he had not been divinely certain in this conviction; that infamous bull of 1520, which without any proof condemned his writing, which contained the Bright Gospel, as false, heretical, vulnerable to Christian ears, and banished the author, would not have driven him into the Scriptures and made him certain - and indeed only the Antichrist could have proceeded in this way, He would not have let those harsh writings against the bull of the end-Christ, to the Christian nobility of the German nation, go out from the Babylonian prison of the church, which are all full of the fact that antichristianity has its seat in Rome. And not only that, from that time on Luther never doubted for a moment that the Pope at Rome is the Antichrist; all his works are full of it; he knew that the main task of his life and work was to fight Rome; he looked deeper and deeper into the abyss of papist malice, lies and hypocrisy. Even one of his last writings is the magnificent book: "The Papacy at Rome Founded by the Devil," in which he proves that the Papacy has neither divine nor human right to exist, but that it is founded and maintained by the devil himself. Hence also his abhorrence of the abominations of the Pabstium; it is the abhorrence of the works, the main bulwarks of the power and cunning of the evil enemy. Hence his inextinguishable hatred and wrath against Pabstism and its servants and followers; it is the reverse of his love and unbreakable loyalty to Christ and God's word. Hence also the enmity of the antichristic scum against him, whom the papists hate like no one else, except for the true God Himself and Jesus Christ. Hence also to a good part the success of his work. For it was precisely through the decisiveness of his testimony that the pope was the antichrist that the eyes of many were opened that they came out of the great Babel, and we should think that the tremendous successes that Luther's struggle had are proof of how right he was that the pope is the antichrist. Moreover, his exquisite interpretations of the passages of Scripture dealing with the Antichrist give the impression to everyone who judges impartially and knows himself to be at one with Luther in the doctrine of justification by faith alone, that he is right - the Pope must be the Antichrist. We recommend to Dr. Münkel a repeated reading of these great controversial writings of Luther; they have undoubtedly not yet been thoroughly studied by him, otherwise he would not have written those splendid "Remarks on the Doctrine of the Anti-Christ," indeed, he will be ashamed of them, if he is not afraid to go to school with Luther on this point, for they are

are indeed an invective against Luther and testify to great ingratitude for what we have to thank Luther for vis-à-vis the papacy. Indeed, the Schmalkaldic Articles, which he wrote and which belong to the confessional writings of the Lutheran Church, also prove how certain Luther was of his cause in these matters. Did Luther only write down the relevant passage about the Antichrist, determined by the power of historical events and impressions, and is it so easy to get around the fact that not only Luther's private writings, but also a recognized confession of our church contains this doctrine of the Pabst as the Antichrist?

And is it really so difficult to come to a clear conclusion whether the Antichrist has come or is still to be expected and where he, if he is already revealed, has his seat? Or do we not make this investigation difficult for ourselves in many ways? We are of the opinion that if on the one hand one realizes what the Scriptures say about this, and on the other hand holds up against it what the church and world history of the last twelve centuries teach, one must forcibly close one's eyes in order not to see that the Antichrist has long since appeared and where he is to be looked for. Even more, one does not even have to go this safe but long way; one only has to call to mind what the Pabstium is and wants to be in its actual essence, and one will find that it is not worth the trouble to investigate further whether another monstrosity is to be found or possible in history, which one could call with more reason and right by the title and name of the Widerchristenthumö. Let us see whether we do not really reach the goal on the latter, incomparably shorter way.

What then is the pabstry? Is it something as tame and innocent as it seems from that feeble Münkel article?

Dr. Münkel presupposes that, according to Lutheran doctrine, the pope is considered to be the Antichrist in his person, and that the long line of popes from Boniface III onward, to whom the emperor-killer Rhetor gave the title of an ecumenical bishop around 600, i.e. The title of an ecumenical bishop, i.e. a supreme ruler over all Christendom, beyond whose judgment no appeal could be made, was given to him by the emperor-killer Rhetor around 600, with which Antichristianity was inaugurated and installed, all the way down to the equally hopeful and unfortunate Pio nono, who was Antichristianity, the Antichrist. But this is an enormous, palpable error. How can it be with the question of the Antichrist, whose power is the resurrected pagan Roman world monarchy, 2 Thess. 2,6. 7. Dau. 7, 8. 20. 21. 24. 25. 11, 36-39. 12, 11. Rev. 13, 3. 5-8. 11-14. 11, 7. 17, 8. 11. 12, 3. 6. deal with individual persons? The pope alone is far from being the pabstium, although he is its head. It is not a matter of persons, but of a false principle, and of persons only to the extent that they knowingly and against their conscience hold on to this false principle, represent it and bring it to bear.

The position that the pope occupies, the papal coat of arms with the keys, the fisherman's ring and the triple crown, the titles: holy father, His Holiness, do not make the pope a pope, nor an antichrist, but his office. Therefore, Huss only disputed the proposition that the holy father, as was almost universally assumed at that time, must in every case necessarily be a child of God and a member of the true church; he asserted and confessed and suffered the death by fire over it, that a pope who does not believe is not a living member of the true church, thus belongs to the devil's kingdom. And we ourselves do not deny that there may also have been popes (they will of course have to be counted) who, despite the fact that they were popes, i.e., according to their office, the devil's chosen instruments, were nevertheless children of God. For nothing is impossible to him who believes; with God no thing is impossible, and of those who trust in the Lord and stand under God's protection, it is said in Ps. 91:13: "Out of the lions and vipers you will go and tread on the young lions and dragons. 8:38, 39: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. Therefore, let it be far from us to want to judge all popes altogether, even a Gangenelli and others, already because they were condemned to be popes. There may also have been popes who, like Hadrian VI, initially promised more than they kept or were able to keep, or those who tried to avoid ruin and recognized their powerlessness and grew weary. Thus, in the early days of the Reformation, Luther could write to a Leo X in the good faith that the man might be better than his office and position would lead one to expect, and that he might be basically of a different mind than the flatterers who surrounded him and the false friends, the hidden papists, who pushed him to the extreme. Yes, as far as the personal unholiness and wickedness of the individual popes is concerned, they are certainly not all in the same condemnation; a Gregory VII, an Innocent III, who are even praised by many, would easily have to be placed very low.

But we also disagree with the second main reason that Dr. Münkel asserts against the Lutheran interpretation of 2 Thess. 2. regarding the Pabst, namely, that the assurance of God, the robbery of divine honor and worship, which is mentioned in 2 Thess. 2. as a characteristic of the Antichrist, can only consist in the fact that the Antichrist must declare himself to be God directly and without further ado. As the story of the temptation of the Lord teaches, the main concern of the antichrist will be that he and the devil, who stands behind him, whose instrument he is, be given divine worship and adoration. There the tempter speaks to Christ by showing him all the kingdoms of the world and their glory in a moment from a high mountain:

All these will I give thee, if thou wilt fall down and worship me. But the Lord replies: Get thee away from me, Satan; for it is written: Thou shalt worship God thy Lord, and serve him only. But this worship does not have to consist of calling himself God. According to Dan. 11:36 ff, the anti-Christ of his fathers will not respect God but worship a god of his own, thus not wanting to be the true and living God, but only "a god," as 2 Thess. 2 shows, and as a god he will do as he pleases, especially in the church of Christ. However, there is no lack of samples of papal canzleistyl, according to which not only individual popes speak of themselves (although they are all full of such thoughts, given the high position they occupy in the world and their own diabolical arrogance), but also obdurate followers and admirers of papal power, speak of the pope in a way that is blasphemous in the highest degree, and amounts to deification of the pope, according to his person and power. After all, one has had the forehead to call the pope a visible god, and a being mixed from divinity and humanity, and the like. Is this not all possible and completely what Dr. Münkel seems to miss in the Pabst? However, we do not even need to emphasize such details so much in order to prove the fulfillment of the prophecies of Scripture about the Antichrist in the history of the Pabst. Enough, the pope was in his time like his master, the god and prince of this world; he possessed the kingdoms of this world, which belong to God and Christ. Luther lamented in his time: "We have completely become pagans, so much so that that exceedingly cunning Antichrist has all kingdoms, all worldly power in his hand." Enough that the pope has risen above the entire Western Church (the Oriental Church, according to God's counsel, knew how to escape his direct influences) and that he claims supremacy over all of Christendom. For the church is the bride of the Lord. Whoever persecutes her persecutes Christ Himself, the God-Man, the true God. He who exalts himself over her exalts himself over Christ and the Father and this is what the Pope does (Eph. 1, 22. 23. 1 Cor. 12, 12., 2, 15. Rev. 1, 6., 5, 10. 1 Pet. 2, 9.), he calls himself Christ's representative, wants to be the head and the Lord of the church of Christ and the foundation on which it is built! How could he have exalted himself above God as he is in himself! It is enough that he exalted himself above the word of Scripture, i.e. above the revealed God, fundamentally and on all sides, under the most deceptive appearance of right and Christianity, based on Scripture itself (Matt. 16). For he destroyed the prestige of Scripture, substituted his Vulgate for the original text, forbade the laity to read Scripture, eliminated words of Scripture with a non obstante, and arrogated to himself the right to establish doctrines of faith and to give commandments that bind the conscience. Yes, its abominations had to be feared more than the Wor.

of truth, the word of the living God. Where has such idolatry under the Christian guise ever been heard? Who has ever received the same veneration as the pope? And when, in the midst of the church, from such a high place in the church, has there ever been such rioting, raging and raving against God and his gospel and against the faithful confessors of the truth?

But we want to dispense with these details, in which the Lutheran doctrine of the Antichrist, according to Dr. Münkel, should at least go beyond 2 Thess. 2. We will have to come back to the latter point without this; we want to consider this passage itself a little more closely. It will soon become clear whether it says so little and so uncertain about the Antichrist that the Lutheran doctrine of the Antichrist would have to be significantly modified and much of what we believe, teach and confess about the Antichrist with Luther and the fathers of the Reformation and others would have to be dropped if we did not have the revelation of John.

What does St. Paul teach in 2 Thess. 2 about anti-Christ, and is what he says about this point in such a way that it can only be understood as a result of a forced and artificial interpretation and interpretation of Rome and the papacy? Let us let the apostle speak for himself and compare what the rest of Scripture, especially the New Testament, offers for the elucidation of the passage in question. Perhaps 2 Thess. 2 is richer in building blocks for the doctrine of Pabstism as the antichrist than it seems from the little that it contains in its wording. (To be continued.)

Some texts and dispositions of earlier Reformation - Jubilee - sermons. *)

In 1617, F. Balduin preached in Wittenberg on Ps. 100, Wolfg. Franz on Dan. 11, 36-45., Hoe in Dresden on Rev. 14,6. ff, Joh. Gerhard on 3 Mos. 25, 8-12., Joh. Hauber in Stuttgart on Rev. 18., Matth. Hafenreffer in Tübingen on 2 Thess. 2, 1-12., Heinr. Eckart in Altenburg on Jer. 51, 5. ff, in Nuremberg one of the prescribed texts was Zech. 14, 6. 7., in Ulm Ps. 78, 1-9., Will). Alardus in Crempe preached on Ps. 66., Cyr. Geilfuß in Halberstadt on Matth. 24, 21. 22., Caspar Raschius in Liebftadt (Prussia) on Matth. 13, 31. 32.

In 1667 Christoph Buläus preached in Dresden on Isa. 40, 6-11.

In 1717 in Copenhagen the Jubilee was celebrated for seven days, from October 31 to November 7, with church services, processions, and

*Cf. the dispositions already communicated in the last volume of the "Lutheraner" No. 24 and in the present, No. 1 and 2.

academic acte solemnized, the prescribed texts being: Amos 9, 11. Jos. 24, 14-28. 1 Thess, 2, 13.; in Chursachsen the prescribed text was Col. 1, 3-6. Luk. 12, 32. 1 Tim. 6, 12-16. Joh. 17, 17.; in Weimar 1 Tim. 4, 1-5. Matth. 16, 13-20.; in Eisenach Ps. 125. Rom. 3, 23-26.; in Altenburg 2 Kings 22.; in Duerfurt Is. 12, 1-6.; in Mecklenburg Ps. 138, 2. 2 Mos. 13, 3. 4. Gal. 1, 6-8. Isa. 51, 16. Ps. 89, 16-19.; in the Margraviate of Baden-Durlach Ps. 66, 1-3.; in Anhalt 2 Thess. 3, 1-5. Ps. 126, 1-3.; in Augsburg Ps. 119, 30. 31. 48, 2. 3.; in Regensburg Ps. 93, 5. 48, 11. 12. 80, 16-20.; J. W. von der Litt) in Onolzbach preached on Ps. 12, 6.; J. G. Pritius in Frankfurt on Ps. 87, 1. 2.; C. L. Ermisch in Braunschweig on Ps. 46, 5-8.

Samuel Urlsperger in Stuttgart had in 1717 on Ps. 87, 1-3. the subject: The glory of the evangelical church, 1. the glorious foundation of this church, and 2. the glorious things that are preached in it. - J. A. Grammlich ibid. presented on the same text: The evangelical church, jubilant today by God's grace the other time, as a highly pardoned city of God; 1. how it is firmly founded on the holy mountains, namely a. on Christ, b. on the Word, c. on God's protection; 2. how it is so glorious in its sermons and doctrines, for its teaching is a. taken from God's Word, b. glorifies God alone, c. changes the heart, d. gives true consolation, e. helps to die blessedly; 3. how it is pleasing to God above all sects of Christianity, indeed a. not because of life, but b. because of doctrine. - Georg Conr. Rieger there presented on Col. 1, 12-14 the right thanksgiving on the feast of jubilee, which consists of 1. thankful recognition of the evil from which we have been delivered, and 2. thankful recognition of the good, of which we have been made partakers. He used the main parts of the Catechism as the basis for the division. -

About the same text Johann Oechslin presented there: The praiseworthy miracle of God, which through the Reformation of Luther 200 years ago was shown to our church against the Pabstacy before all the world; 1. what the Pabstacy is and what, on the contrary, the evangelical religion is, which through the redemption from the Pabstacy has been entrusted to us anew; 2. How wonderful Divine Providence proved to be, since through the Reformation it had helped us out of Pabstism and back to a Protestant freedom; 3. How our praise and thanksgiving for this miracle of God among us should be. (The sermon has indeed the right character of a jubilee sermon, in which, in contrast to an annual Reformation sermon, the story of the wonderful preservation of our church in all spiritual challenges through false doctrine (1546-1577), as well as through unbelief and religious misconduct (1767-1867), and in all bodily challenges is told.

by bloody violence (namely 1618-1648) without the help of the great ones of this earth, by the word alone, should be a main subject).

On Rev. 3, 10. 11. G. F. Zügel presented the same: The earnest exhortation of the Spirit to evangelical Philadelphia for careful preservation of the grace entrusted to her by the blessed reformation; 1. wherein the grace entrusted by the reformation consists, 2. what the preservation of it requires, 3. how the promised crown should impel us to it.

On Zech. 14, 6. 7. J. Chr. Wolf presented in Hamburg: The day of Luther's salvific reformation as a day of God's gracious visitation; 1. the preceding thick darkness, 2. the dawn shining on it, 3. the dawning bright light.

There J. Th. Heinson presented about the same text: The light evening of the world which followed the unlight day; 1. the unlight day, 2. the light evening.

W.

"Luther and Unanswered Questions."

Luther himself foresaw and predicted that his writings would be invoked to confirm all kinds of errors, especially after his death. He writes among other things at the end of his great confession of the Lord's Supper in 1528: "Because I see that the longer I live, the more I err, and that there is no end to the raving and raging of Satan, lest in the future, either during my life or after my death, some should take advantage of me and falsely use my writings to strengthen their error, as the devotees of the sacraments and baptism have begun to do: Then I will confess my faith from piece to piece with this writing before God and all the world, whereupon I intend to remain until death, to depart (that God may help me) from this world and to come before the judgment seat of our Lord Jesus Christ. And if anyone should say after my death, "If Luther were alive now, he would teach and hold this or that article differently, because he has not sufficiently considered it, etc.": against this I say now, as now, and as now, that by the grace of God I have considered all these articles most diligently, have often drawn them through the Scriptures and back again, and have wanted to defend them as surely as I have now defended the sacrament of the altar. I am not drunk now, nor careless; I know what I am saying; I also feel well what I am saying for the future of the Lord JEsu Christ at the last judgment. Therefore let no one make a joke of me or a loose confusion; I am in earnest. For I know Satan by the grace of God to a great extent:

can he pervert and confuse God's Word and Scripture, what should he not do with my words or those of another? Luther's confession of faith then follows from article to article, to which he adds: "This is my faith; for thus all true Christians believe, and thus the Scriptures teach us. Scripture. But what I have said too little here, my little books will give me sufficient testimony, especially those that have gone out in the last four or five years.*) I pray that all pious hearts will be witnesses to me and pray for me that I may stand firm in such faith and conclude my end. For (since God is for) whether I would say something different out of temptation and mortal need, it shall be nothing, and I hereby want to publicly confess that it is wrong and inspired by the devil." (W. A. XL, 1373. 74. 85. 86.)

In one of his last writings, in the Commentary on Genesis, he writes: "After my death, many will bring my books here and attract them, and will want to prove and confirm all kinds of errors and their own fantasies. (11, 269.)

Fearing that the errors he had expressed and asserted in his first writings might be regarded and explained as teachings on which he had died, Luther wrote in the preface to the first part of his works shortly before his death: "I ask the Christian reader above all things, and beg him for the sake of our Lord Jesus Christ, that he read these" (writings) "quite thoughtfully and with great compassion, and know that before this time I was a monk, and one of the right nonsensical, raging papists. ... Therefore you, Christian reader, will find in these first writings of mine, how many and great articles I have humbly allowed and conceded to the pope, which I have held and condemned before and at this time as the highest blasphemies and abominations, and thus still hold and condemn. Will you therefore attribute these my errors or (as my opponents poisonously interpret it) unequal, repugnant speeches to the time and my ignorance. . . Therefore I tell you these things, so that you, dearest reader, may know to remember that I am also, as said above, one of those, as St. Augustine writes of himself, who have increased in writing and teaching; not of those who "from nothing immediately become the highest and most learned," when in truth they are nothing, do nothing, nor create anything, attempt nothing, and so on.

*Since the scripture from which this passage is taken was written in 1528, Luther refers especially to his later writings of 1523 or 1524 as testimonies of what he intended to keep.

nor have experienced, and yet, if they look only once at writings, exhaust the whole spirit of the same." (XIV, 428. ff.)

Luther's fears did not prove to be groundless. If one had already dared to misuse his writings during his lifetime, to confirm from them papist, sometimes enthusiastic heresies and to adorn them with his name, to make him the patron of the most diverse heresies or to want to put him in contradiction with himself*), then one has done this much angrier after his death, In 1587, the Jesuits at Mainz published a catechism, which they called "Catechism Luther" and in which, in fact, the papal doctrines were supported by Luther's own words, of course from his first writings, or from later ones, but deceptively cited and applied against their intention. †) Although our theologians, e.g. Jakob Heerbrand, exposed the fraud in counter-writings, the Jesuits were not deterred from interpreting the book again and again in a somewhat modified form. A similar catechism was published in Augsburg in 1722 under the title: "Curieuser christ-katholischer Katechismus, aus denen Büchern D. Martini Lutheri gezogen, bei österlicher Zeit des Jahres 1722 denen Herren Lutheranern zu Auferstehung von ihrem Irrglauben neu aufgelegt. Cum Licentia Superiorum." Löscher describes this catechism with the following words: "In catechetical order, questions are directed at all papal abominations and errors, and with Luther's answers taken from his very first writings, partly before the Reformation, since he himself was not yet fully enlightened, partly from the outside, but inverted, mutilated and falsely allegorized words." (Innocence. Nachrr. Jahrg. 1722. p. 635.)

As is well known, this tactic is still used today not only by the Jesuits, but also by the enthusiasts, Methodists, Baptists, etc., and even by the rationalists. Luther's name has gained such a good reputation in Christianity that all kinds of false spirits, in order to arouse a good prejudice for themselves, refer to Luther as their guarantor.

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*Even chronological falsifications were allowed for this purpose already during Luther's lifetime. Regarding certain articles published by Luther in the earliest times, Luther wrote to Amsdorf towards the end of 1526: "I will either let these articles go, or, if I have time, revoke them. For another mischievousness has arisen this year, that one has added the number to what has been printed as if I meant it this year. Thus Satan mocks in distant wrath!" (XXI, 1016. f.)

†) When Luther published his book against the mass in 1534, his opponents interpreted his polemic to mean that he basically also held with the Zwinglians. L. Beirr wrote to Luther about this, who answered him, among other things, as follows: "Don't worry about my book. I wrote about the private mass against the papists, yes, against the abominations, not against ours. Who can forestall all the calumnics of all? I wanted nothing less than that the papists should protect themselves with my book. There would be no end to answering every word. Whoever does not look at the main thing and pay attention to the intention, as it is called, of things, I will not satisfy with any book." (Letters, edited by Schütze, II, 315.)

Unfortunately, the Iowa Synod is now also using this means to justify and adorn its unionist doctrinal position within the Lutheran Church. Under the heading, which we have placed at the head of the present essay, "Luther and Open Questions", Prof. G. Fritschel has published a study in the third and fourth quarterly issue of the present volume of the Guericke Magazine, which has the purpose to prove that also Luther paid homage to the theory of the so-called "open questions", as the Iowa Synod has set them up, indeed, that Luther, in incorrect application of this otherwise quite correct theory, sometimes showed himself too lax in doctrine, that he, namely, attached to some doctrines "such a subordinate importance" that so strictly orthodox a synod as that of Iowa could not agree with him in this (p. 661.), "that Luther in his recognition of the open questions sometimes went too far, extended the field of them too widely, and, especially in the earlier period of his activity, occasionally drew into the circle of doctrinal points, in which he wished to have different opinions tolerated, even such things as stood in fairly close connection with the central point of his (!) doctrine." (S. 490.)*)

That a man who wants to be a Lutheran wants to turn our dear Luther, this rock man, into an indifferentist and latitude man is, as far as our knowledge of church history reaches, something unprecedented, absolutely new.

How did Prof. F. start to achieve his purpose? - Very simply: he studied the whole works of Luther for the purpose, not to learn from them the right doctrine as a pupil of his teacher, but to search for every expression in them that seems to indicate indifference to doctrinal differences, and all these expressions he then faithfully registered and lined up in a long row like a stately army fighting for the theory of open questions and against strict adherence to purity and unity in doctrine. Wherever Luther gives to understand that a scriptural passage can be interpreted differently than he interprets it, if the other interpretation is only similar to the faith, Prof. F. has faithfully recorded this. Wherever Luther, in regard to theological problems and geographical, chronological and genealogical difficulties, does not want to condemn a different solution than the one he gives, our professor is quick to note it conscientiously. Wherever Luther, in pastoral wisdom, does not want to hurry those who are on the right path, but who cannot yet immediately rid themselves of some of the errors they have absorbed earlier, he wants to be patient and wait,

*Since Prof. F. thus deals with Luther, it is hardly worth mentioning that he also reproaches the "theologians present at the Diet of Augsburg in 1530" for "extending the principle of open questions in an alarming manner. Since the Iowa professor once in this essay liked to play the strictly orthodox for a change, he was not allowed to fall out of character in his judgment of Luther's student, after he had duly rebuked the former's frivolity in doctrine.

Prof. F. notes this as proof of how little value Luther placed on purity of doctrine in so-called subordinate points. Admittedly, something human often happens to our brave fighter for diversity in doctrine. For example, while he wants to prove that, according to Luther, diversity in non-fundamental doctrines is justified in the church, he cites as proof that Luther himself gave fundamental doctrines freely. It is truly delightful to read, among other things, how it is proved that subtle chiliasm is not church-dividing by the fact that Luther is said to have accepted a gross chiliasts into the church community.) This is a proof similar to that of a Jesuit who wanted to prove from the fact that there were six water jars at the wedding in Cana that there are seven sacraments in the church. Judgments about anti-legomena, judgments only from earlier times, not at all or not completely corrected later editions of earlier writings, excuses of the errors of the church fathers, judgments about mediocre things, about invasive whimsical thoughts and unsound words, and the like are freshly listed as evidence that Luther had paid homage to Iowa Latitudinarism in doctrine. That the position of the Lutheran Church in relation to the Roman Church at the time of the Reformation was quite different from the position of the former in relation to those who now want to be recognized as faithfully Lutheran is, of course, completely ignored for the sake of the tendency of the essay; likewise that there are different questions as to what belongs to beatification and what belongs to orthodoxy, what demands are to be made on a layman and what on a minister of the Church and of the Word. Also, of course, no consideration is given to the fact that the pure teachers often speak securius about such matters, which were not yet controversial in their time, so that, for example, an Arian could even cite many a passage of an earlier Christian writer for himself without proving anything with it. In order to cast the illusion on Luther that he himself had his "theologumena" peculiar only to him in the most important doctrine of the Christian religion, that of the atonement, which he did not want to "raise" to a "dogma of his church" and which was also dropped by our church, Luther's allegorical presentation of the atonement and redemption is presented. When Luther wrote in 1521: "That the Pabst is the Antichrist with the Turk is no longer a doubt in my mind; believe what you will" (Erlanger Ausg. 7, 184. f.) - Prof. F. explains, from this it is clear as daylight "that Luther's doctrine of the Pabst as the Antichrist is not an article of faith conditioning church fellowship"; the words: "Believe what thou wilt" evidently ring in his ears like gospel; he respects them as Zwingli respects the word: "Flesh is no use to its iron wall. How iron it is, however, will be shown on another occasion. Finally

*) While this would prove that even gross chiliasm is not church-dividing according to Luther.

we note only this, that Prof. F., if he wants to prove something from Luther's words for his theory, is very careful not to lead the thoughts of his reader to such other words of Luther, which would blow over his argumentation like a house of cards. To take only one example, Prof. F. wants to make Luther a psychopannychite by all means*) and for this purpose he cites those well-known statements of Luther, which, however, cast the appearance on Luther as if he had paid homage to the doctrine of soul sleep, which was rejected in the church; but not only does he help himself with the lame remark that Luther in a passage cited by him (Prof. F.) had not been a psychopannychite. F.) from his last Commentary on Genesis, he "does not want to deny again that which he lectures on in all other passages of his writings" (p. 657). 657.), namely in the passage in which Luther writes: "The soul does not sleep, but wakes and has its visions, namely conversations of the angels and of God ... that the soul sleeps in such a way that it nevertheless also wakes" (W. A. I, 2634., on Gen. 25, 7-10.Prof. F. also wisely omits to quote the following passages: "Even though they both (Christians and the wicked) are stabbed and killed at the same time, a Christian nevertheless ascends from the mouth into eternal joy, but the wicked into the abyss of hell" (VII, 1518). (VII, 1518. In the interpretation of 1. and 2. Cap. Joh. of 1537 and 1538, to Joh. 1, 11.) He further wisely mentions nothing of the fact that Luther in 1542 after Urb. Rhegius' death: "Therefore we shall also be assured of our U. Rhegio.... that he is blessed and has eternal life and joy in the fellowship of Christ and the triumphant church in heaven, where he now learns, sees and hears that of which he taught here in the contending church according to the precepts of the divine word," etc. (XIV, 166. Preface to Rhegius' Explanation of the Prophecies of Christ. (Anno 1542.) Just as little does Prof. F. cite the well-known clear testimony to the blessedness of the faithful immediately after their death, which is found in Luther's writing "Revocation of Purgatory" of 1530. S. XVIII, 1060. ff. - However, the present does not have the purpose of illuminating Fritschel's essay, this is reserved for a more opportune time, but only to give our readers a report of it.

If Prof. F., as just shown, deals with Luther's writings, we so-called Missourians may not claim a better treatment of what we have published, or at least we may not expect it. But how Prof. F. presents our point of view, of which this time only a few details are given.

This is all the more strange, since Cölius in his funeral sermon on Luther says: "But as much as the spirit or the soul is concerned, it has not the opinion, as some enthusiasts pretend, as if the spirit or soul of man should also sleep until the last day". (Luthers Ww. XXI, 326.) Or does Mr. F. trust dear Cölius that d rselb? Luthern in the funeral sermon held on him publicly for a "swarm spirit" had wanted to declare ?

Example. He writes of us: "Every doctrinal difference, whether of greater or lesser importance, they consider to be church-dividing," p. 483, and yet he does not spare himself to refer, as proof of this assertion of his, to what we ourselves wrote in "Lehre und Wehre" 1860, p. 41. We now admit that there is indeed a measure of agreement, the demand of which necessarily crumbles and dissolves the church. The right measure is obviously exceeded when one demands conformity not only in the teaching of the gospel and in the administration of the sacraments, but also in ceremonies, customs, constitution, etc., as necessary. . . But we admit, secondly, that the proper measure of necessary agreement is also exceeded when consensus is made a condition of ecclesiastical fellowship even in non-fundamental articles. By this we mean all such doctrines which come into question in the discussion of the fundamental ones, but which are neither clearly revealed in God's Word, nor are they necessary consequences of the clearly revealed ones.... It is different, of course, with those fundamental articles of faith which are clearly and distinctly revealed in God's Word. In regard to these, however, we demand perfect agreement if we are to enter into ecclesiastical communion." On another note we remarked: "Our Synod does not declare so-called subtle chiliasm to be condemnable"; and even with regard to the church-dividing character of gross chiliasm we wrote there: "That we are dealing here only with those members of the church who are capable of understanding the context of doctrine, and first of all only with the ministers of the church, the preachers, and not with simple-minded laymen who have become confused, does not need to be mentioned.

With these explanations, one now compares how Pros. G. Fritschel has presented our position in the Guericke Magazine, it becomes clear that he, like his brother S. Fritschel, is as little at a loss for means when it is a matter of putting his party in a favorable light, but to disgrace the hated Missouri Synod; he then makes the most unscrupulous use of every means presented to him. This is less sad for us than for this Herru himself. For we comfort ourselves with Matth. 5, 11. 12. But with what do the latter want to comfort themselves? - *) W.

*We have just received the September number of the Iowa Church Gazette. We see from it: that we reject as a falsehood the accusation of the Iowans of ever having asserted that any error, e.g. also the so-called subtle chiliasm, is church-dividing -- this the Iowans declare to be a concealed "retreat" from our side; although every reader knows that we have irrefutably proved our assertion with literal quotations from our earlier publications. Our consolation is also here that according to a well-known rhyme it takes seven lies to prove one and that according to a likewise well-known saying the lies have only short legs. How long our opponents will run with it, time will tell.

Ecclesiastical - Contemporary.

Abroad.

Conference at Leipzig on the foundation of a general Lutheran synod. The Breslau "Kirchenblatt" reports the following in No. 13: "The special meetings which the editor of the magazine 'Concordia', Senior Pastor Resch from Zeulenroda, had organized and led during these days are also to be mentioned. He is carrying out the plan to unite and unify the Lutheran Church of the various countries in a new way by founding a unified body, a general Lutheran synod or church conference. It goes without saying that this idea, which is in itself good and worthy of consideration, cannot be realized by the mere fact that individual Lutherans from the various countries meet on private invitation or according to private resolution. For all these "individuals" would only be able to represent themselves, but not their congregations or churches. Nevertheless, such free private conferences, by working out this idea on all sides and ensuring that the desire for such a unification becomes a general one, can break ground for a future realization. The aforementioned meetings on Thursday evening and Friday morning were intended to serve this purpose. But immediately during the first discussion on the question of what could be done to promote the plan of a general Lutheran unification, it became apparent that here, above all, a preliminary question had to be settled, which seems not to have been thought of when the invitation was extended and the subjects of the discussion were drawn up. So-called Vereinslutherans from the united church of Prussia had been invited, and they appeared in particularly large numbers. This led to the assumption that they were considered to belong to the Lutheran Church, as they themselves consider themselves to be. We 'Old Lutherans' had to contradict this, of course, and declare that, as gladly as we were willing to discuss freely with them in love and peace what separated us ecclesiastically, we could not, as long as we were still separated ecclesiastically, unite with them in an ecclesiastical association. Although they, supported, as it seemed, by the Lutherans of the state church outside of Prussia, insisted that such an association, based on the Lutheran confessions, should already be established, we could not give in, and after many speeches and counter-speeches, it remained that in the next year meetings could be held again in the sense of the Concordia plan, but not in the sense of consultations of a closed association. - Dr. Münkel spoke about the same subject in No. 20 of the "N. Zeitblatt" as follows: "By the way, I may also remember another conference, which met at the same time as the one in Leipzig. It had set itself the task of also bringing about a great unification, but in the form of a Lutheran church congress with the inclusion of the Lutheran Old Prussians in and outside of separation. Already several years ago Dr. Wangemann tried the same thing, but as far as I remember from the pre-conference in Hannover, without the inappropriate title of a church congress. Senior Pastor Resch in Zeulenrode, editor of the 'Concordia', who this time had taken the work in hand, gave an introductory lecture at the meeting. He began with the correct remark that one should not weld together what does not belong together. For the fact that one gathers a multitude of disunited spirits on one spot does not yet make unity. In view of the almost fundamental doctrinal confusion, he presented doctrinal unity as the goal, not the starting point, of the church conference; however, he found that there was already a certain doctrinal unity in the pastorate from which one could proceed, a unity in the doctrines of the Trinity, the person of Christ, reconciliation, justification, and the Lord's Supper. God grant that the latter is true! The unchanged Augsburg Confession was proposed as the common confessional basis. Confession was proposed as a common confessional basis, with the sincere acceptance of which, of course, the doctrinal unity of the Church is already a foregone conclusion.

would have been achieved. The plan was not carried out because the discussions made things even more complicated. It was too large, included many things that had to be left to the future, and above all did not take into account the very significant difficulties. For next year, one wants to be content with a conference in Leipzig. By the way, men from the old Prussian church were present, such as Sup. Arndt from Wernigerode, Sup. Meinhold from Cammin and Pastor Wetzel. Resch may console himself with his laudable efforts by saying that one only becomes thoroughly acquainted with a great cause or, if one has sufficient ability, becomes capable of it when one fails at it. But the time for such church congresses is not now."

Church conversions. According to the Silesian cathol. Kirchenblatt, 200 persons converted to the Catholic Church in the diocese of Culm in 1866, only 2 left; according to the N. E. K.-Z., 368 persons in West Prussia converted from the Catholic Church to the Protestant Church, 24 from the Protestant Church to the Catholic Church. - (Behrend's Mtsschr.)

Dr. Münkel's statement to Mr. von Rohr. "Mr. P. v. Rohr (Buffalo) asks me to present his explanation of Bann and Mitteldingen to the readers as well, so that they can judge whether this explanation is really 'good hierarchical', as I have claimed. I take the liberty to make another suggestion to him, which helps the readers on the shortest and straightest way to the insight. He tells us definitely and clearly with whom the decision stands in Mitteldingen and Bann. I have understood that according to his and Buffalo's doctrine, it stands with the spiritual state, the pastors, vem ministry alone. Whether the laity must obey simply and badly for the sake of the fourth commandment or for the sake of love and peace is quite immaterial. They must obey either way; and that is what I call hierarchical." (Neues Zeitblatt.)

From Hanover there are new reports of disturbances during the prayer service. A military detachment has been sent to Adersen near Marimdurg, which must supply the congregation. The oath of allegiance was refused by Consist.-Rath Cammann in Hanover, Catholic priest Schladerg in Hildesheim. The church council approved the St. Andrew's Church for the general teachers' meeting, but the governor refused permission. An appeal was made to the Minister of Culture in Berlin. The Hanoverian Consistory has allowed its clergy to provisionally admit individual Uniate soldiers to Lutheran communion after registration and discussion, if they find them so disposed; but not entire battalions, for that would mean introducing the Union. (Behrend's Monatsschrift.)

Pastor Gatter of Hameln (a man of the prot. K.-Z.) had denied the admission to the Lord's Supper to whole battalions of old Prussians and only promised it to individuals who would come forward personally. There one sees that all this does not come from faith and conscience, but is politics, because the man is friend of the prot. K.-Z. Afterwards, Gatter explains that the Hanoverian Consistory had forbidden him to do so.

(Behrend's Monatsschrift.)

Catholicism, which seems to be going almost to the grave in Italy, is growing with power in England, America, France. In England, the number of monasteries is growing, Puseyism is growing, and it is to be admired that the "no popery" has not long since permeated Old England. In France in 1789, when the religious societies were abolished, there were 52,000 monks and nuns, in 1861: monks 17,776, nuns 90,343. In 1850 they owned land: 7185 hectares (1 hectare c. -- 4 Mgdb. acres), in 1860 their 15,600; 9 mill. francs of legacies and donations they received in 10 years. The primary schools of the ecclesiastical societies educate nearly 2 million children, i.e., about half of all school-age children in France. Secondary schools (higher schools) of the clergy attend 55,000, those of the state 63,000 children. Surprisingly, these clerical schoolmasters do not have to take any state examinations at all.

(Behrend's Monatsschrift,)

In Prussia, the ratio of Protestants to Catholics was previously 60:36, now 64:32 (in the entire North German Confederation 60:26). Nevertheless, the Catholic Church receives 749,000, the Protestant only 517,000 Thakcr for its endowment from the state. The bishops are richly paid, the superintendents receive honoris causa.

(Behrend's Monatsschrift.)

Dr. Wichern wants to form a proseminary at the Johannisstift in Berlin for 15 pupils who are then to be trained as preachers or teachers in America.

(Behrend's Monatsschrift.)

Twenty-seven preachers in Northern Schleswig, some of whom have refused to pray in church and others who have refused to take the oath for the King of Prussia, have been dismissed from their offices, according to the newspapers.

The Chair of St. Peter. A correspondent of the "London Weekly Register" gives a description of this Roman piece of furniture, which is not uninteresting, since from it one can get a fairly accurate idea of it. He says: "This most holy chair, the identical patriarchal chair of St. Peter and of the earlier popes, an object of special veneration of pilgrims and penitents, used in ancient times to stand in a special place of honor in the basilica, where everyone could see it. Later, at the annual recurrence of the Feast of St. Peter, it was exposed at the high altar. From the earliest times, the newly baptized used to make their solemn profession of faith before this chair and ask for constancy. The chair is made of wood, awkwardly shaped and very wide. The back part is completely vertical and is divided into four niches of woodwork; however, one of the columns has broken off, while the arch has remained whole. Above this arch is a cornice of wood, pierced by three large round holes. The back part below the seat has similar arches. The sides are open. The front of the chair is composed of eighteen different pieces of ivory, very elaborately carved and heavily gilded, representing the life of Hercules. A heavily gilded elfin border runs around the entire front of the chair from the cornice to the feet. Plump wooden stumps seem to have been added to the sides in later times to give the chair a rougher and more ancient appearance, and these are attached to the chair with iron bands. There are also old rings on the sides, which indicate that in ancient times the popes were carried in it, as they are carried in our days. The woodwork is of such a kind that the date of the chair must be set back in the best lines of Greek art, and the ivory carving gives probability to the legend that it was St. Pudentius, a senator, himself, who presented this chair to the prince of the apostles for his official functions." X.

On the Appreciation of Universalism. The sender of this, condemned to read a paper of the universalists, has often read his head and heart aching from the shameful blasphemous stuff that this paper brings to light. Out of pity against the readers of the "Lehre und Wehre" he did not want to serve them the rotten dishes, too. However, in order that they may appreciate the position of the Universalists, who are accustomed to call themselves "Liberal Christians" along with the Unitarians who are their equals, here follows an excerpt from an article in the "Star in the West" of August 3 of this year, entitled; "Christ's Suffering and Death Not Reconciling." It says, among other things: "Those passages of Scripture on which most reliance is laid to prove that Christ's suffering and death were for the purpose of reconciling sinners to God, or that they were vicarious, expiatory, and a satisfaction of divine justice, in that Christ underwent a punishment due to our sins, and thereby delivered us from the punishments which God might lawfully inflict upon us, are the following: 'He is wounded for our iniquity, and bruised for our sin.' 'When he hath given his life for a trespass offering,' etc. He bore the sins of many, and made intercession for the transgressors,' etc. (Isa. 53.) 'Christ redeemed us from the curse of the law, when he became a curse for us' (Gal. 3:13).

sacrificed our sins in his own body on the wood'. (1 Petr. 2, 24.) 'Since Christ also once suffered for our sins, the righteous for the unrighteous, that he might sacrifice us to God/ (1 Petr. 3, 18.) A few (?) other passages are also cited for this purpose, but none are as striking as the ones cited. The question now, which is at issue, is this: Did Christ's suffering and death have the purpose of satisfying God, reconciling and making man gracious, - were they therefore atoning, substitutionary and reconciling? Our view is that God's love for mankind sent Jesus into our world for a ministry of love and mercy, namely to reconcile the world to God, to save sinners from sins by moving them to repentance and obedience (iulluenciux tftem), and with this his mission and work in our evil world his suffering and death were incidental.) Christ suffered and sacrificed himself as a doctor undergoes labor and discomfort to heal his patients, as a patriotic soldier suffers for his country, as a missionary endures in a foreign pagan land, as a martyr suffers and dies to seal his steadfast faith in the truth he testifies. Christ says of himself: "I was born and came into the world to bear witness to truth. - of the truth that he had heard from God. To the Jews he said, 'But now you seek to kill me, such a man as I have told you the truth which I have heard from God.' Paul teaches that in a certain sense Christ was made perfect through suffering. Thus it is evident that Christ suffered and died as a martyr for the truth of God (-quite/the language of earlier rationalism-) and that his sufferings were intended to make him skillful and capable of the duties of his mission as Savior of the world. We admit that the passages of Scripture which we have quoted above, at first sight, favor the commonly accepted opinion of a vicarious and propitiatory redemption through Christ, but there are many things which, when closely and critically examined, are far different in nature from their a prima facies appearance. (Very true. Match. 7, 15. For example, we find such things with which, casually said, the Lord Universalists have a speaking resemblance. Incidentally, the conclusion betrays a very wondrous logic: because there are many things that are far different in nature from their a prima facie appearance, these and those scriptural passages are such things). t. The idea of a reconciliation of the gods through human sacrifice is cin basic idea of all pagan religions. Is it also Christian? If so, how is Christianity different from or superior to paganism? (Two errors at one stroke. First, the Holy Archfathers, who were not pagans, and then all Israel, offered sacrifices at God's command. On the other hand, the sacrifices of the Gentiles are proof that they are aware of the necessity of reconciliation through sacrifice; but because they do not know the only fully valid sacrifice of Christ, they go astray and make up their own minds about the efficacy of their sacrifices.) It is unreasonable to believe that if an innocent person suffers the penalties of a transgressed law for the guilty one, this should give any satisfaction to the law or to justice. Justice demands as much that the punishment of the law should befall the identical transgressor or criminal himself as it demands the punishment at all. This view, then, of a reconciliation does not commend itself to our concepts of justice and equity." (Here lies the Haas buried. What does not agree with our concepts cannot be true. O, the pitiful people! If God is to deal with them according to their concepts of justice and equity and impose the punishment of the transgressed law on the identical criminal, how little this will once commend itself to them!) X.

Lehre und Wehre.

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Pastoral Theology Materials,
communicated by C. F. W. W.
(Continued.)

Note 5.

Considering that the mutual consent of the opponents must be voluntary in order to effect a valid betrothal, Deyling writes: "Opposed to a true and free consent and a valid betrothal is: 1. fear, not one existing in reverentialis against the parents, but a just one, which can seize even a steadfast person, and completely excludes a voluntary consent.*) The matter is different when the consent extorted by force and fear is followed by carnal mixing and voluntary cohabitation or subsequent approval. Read Luther X, 944. f. **2. fraud, if it was the cause of the entered engagement and without it the same would not have been entered. However, 3. error must not be confused with fraud. The error of a contracting party, committed out of imprudence in regard to accidental matters, does not annul the validity of a betrothal.

*Gerhard writes: "A distinction is to be made between just fear (which arises from the threat of such things as one rightly fears, such as death, bodily pain, imprisonment, torture, loss of goods, either all or most of them, endangerment of chastity), and between a groundless and low fear, which is not there for the sake of the things that are feared, but for the sake of those who have the fear. For it is not the latter but the former that makes the engagement void. If those who cause the fear are the parents, then again a distinction is to be made between serious threats, if they threaten, for example, death, beating, disinheritance, etc., and between lesser ones, if they threaten their parental displeasure. Here it is to be noted that consideration is to be given to those who suffer the violence, for what could not produce a just fear in a man may well produce the same in persons of the female sex, who are by nature more fearful." (Loc. de conj. § 119.),

**Luther, who confirms the above judgment, nevertheless also admits that such cases are to be excluded, if a child had no means to escape the violence and can prove by witnesses that he never really consented.

But there is a different matter with fraud, which, if it has given rise to the betrothal, excludes the consent and thus prevents the obligation; and it makes no difference here whether the fraud concerns things that pertain to the essence of the marriage, e.g. sex, person (e.g. if she is already bound), virginal immaculateness, or those that are incidental to it, e.g. dowry, rank, office. 4. drunkenness, namely a complete drunkenness that deprives the opposing party of all use of his reason. This does not apply to incomplete drunkenness, where the drunk was still able to use his reason while engaged. 5. frenzy, madness, leprosy, epilepsy and other contagious and incurable diseases, yes, also theft and infamia, if all these were unknown to the other party before entering into the betrothal." (A. a. O. p. 567. ff.)

Natural impotence or incurable impotence (incapacity for marriage), which occurs by chance, makes the engagement, as well as the supposed marriage, unbundled. Matth. 19, 10 -12. S. Gerhard 1. c. § 658. 235.

Concerning the fitness for marriage, Gerhard writes: "Among the impediments to marriage with regard to the soul, stupidity and insanity are rightly counted; it is to be noted, however, that from stupidity that has reached the utmost degree, a certain lesser incomprehensibility and mental dullness is to be distinguished, which has not yet taken all use of reason, and that, on the other hand, from perpetual insanity, that is to be distinguished which, as one is wont to speak, has light intervals". (L. c. § 228.) To the question, "Are lepers, epileptics, and those suffering from a similar genus of contagious, abominable, and incurable diseases to be permitted to marry?" Gerhard answers in the negative with reference to 3 Mos. 13, 4. ff. (L. c. § 236.)

Of course, deaf-mutes do not belong to those unfit for marriage. (L. c. § 122.)

Note 6.

That a lawful betrothal is to be considered equal to a consummated marriage and that the betrothed are therefore to be considered equal to married couples is taught by the fact that in God's Word the bride is called the wife or husband of her bridegroom, Genesis 29, 21. 29, 21, Matth. 1, 18-20, and that fornication with a betrothed woman was punished as adultery committed with one's neighbor's wife, Deut. 22, 23, 24, cf. vv. 22 and 28, 29. It is a serious error that the vinculum conjugale was only

The former only confirms the marriage that has already taken place, while the latter is the usus conjugii and fornication apart from the marriage that has taken place. Rather, the

The cause of marriage is the mutual consent, therefore, as soon as this has occurred, the marriage bond is established. *) Gerhard therefore writes: "The priestly blessing of new spouses is not required for the essence of the thing itself, namely the marriage, but for the public testimony of it, so that everyone can know that the marriage has been entered into in a lawful and honorable manner. Before the form of conscience and before God, the one true and valid marriage is that which has been entered into with mutual lawful and conjugal consent, even if priestly blessing has not been added." (L. c. 412.) Furthermore, the theological faculty of Rostock wrote in 1622: "Thus the benedictio sacerdotalis is only an external means ordered by the church, which does not belong to the essence and nature of marriage in itself, but is therefore kept in viridi observantia, so that everyone with whom they deal may know that these two copulated persons are true spouses, who have entered into the state of holy matrimony according to God's order and will. Then also that the state of the young spouses be diligently besought by God in prayer and that they be reminded of their office. If, then, a marriage is not right or perfect in itself, the copula sacerdotalis cannot improve it or make it a marriage." (S. Dedekennus' Thesaur. Append, ad Vol. III, fol. 35, sq.).

From this it follows that a legally engaged person can divorce the other only if similar grounds for divorce exist as in the case of legal divorce. Other contracts are annulled by the fact that both contracting parties are willing to give up the right thus acquired, but not so the unconditional betrothal contract. Through it, a vinculum before God arises on both sides, since marriage is a divine state, a divine foundation and institution. Deyling writes: "Mere marriage contracts are of such a nature that mau can arbitrarily withdraw from them, because no obligation arises from either side. But the matter is different with a part of the engagement to be celebrated in the future, which is commonly called the word of consent. For such a part or such an act of betrothal, which consists in a courtship and in a word of consent, and is entered into on the basis of the considered consensus of both parties, creates an effective obligation. And the future engagement to which it refers may be understood only from the solemnity to be instituted, the external apparatus and feast, which in itself is not necessary." (Instit. prud. past. III, 6, 5. f. p. 523.) Gerhard does declare, a. a. O. § 153, that, taking into account the circumstances, a certain epiectic is to be observed here, and that even in certain cases, in which a consummated marriage should not be separated, the fulfillment of a conjugal promise is not to be enforced by banishment or civil relegation; Gerhard alone

*) According to the legal rule: Nuptias non concubitus, sed consensus facit.

does not give this explanation both for the conscience of the persons concerned, and for the authority, which has to judge here. However, the same declares the following grounds to justify the dissolution of a betrothal: 1. adultery or fornication, 2. use of such means, which aim to cause infertility, 3. malicious desertion, 4. Incest with the relatives of the other party (in which case marriage may not be consummated), 5. Infamous crimes, 6. Incurring impotence, 7. Insanity, 8. Infectious, incurable diseases, including epilepsy and total paralysis, 9. Disfigurement by loss of nose, eyes, etc., 10. infamy, 11. prolonged absence without cause and against the will of the other party. Cf. op. cit. § 166-169. Luther writes: "It is just as much a marriage after the public betrothal as after the wedding.... But if someone nevertheless wants to remain chaste (unmarried) after a fine public betrothal and not be persuaded to marry, I would not permit him to do so in any other way than in the way St. Paul does in 1 Cor. 7:11, where he admonishes that the woman should reconcile with the man or remain without marriage, and thus leaves her in an evil conscience." (X, 934.)

From the concept of a lawful betrothal it follows, however, that those who are lawfully betrothed and live together in marriage before the wedding do not commit the sin of fornication, but they do commit a great sin. If they allow themselves to be married as only betrothed, they deceive the church, act against all Christian, yes, civil respectability and, especially if the matter becomes public and the bride becomes a mother before the time, they cause serious, public annoyance; they therefore fall under church discipline. Menzer writes about this: "Although this sin, which such a bridegroom commits, cannot be called fornication or adultery, it nevertheless conflicts with the chastity, which God demands in the law, and runs contrary to many commandments of the divine law! For such a bridegroom violates the betrothal contract, in which he has sacredly promised that he will lead his bride honorably to the church at the wedding; He violates the obedience to the ecclesiastical office, to the authorities and to the parents, and while he should be the guardian of his bride, he deprives her of her virginal honor and robs her of what should be more precious to a respectable virgin than her life, he also conceals himself as a chaste youth in a lying way and the violated bride as a chaste virgin. Therefore, this sin is not to be minimized and excused." (Opus Novum, f. 573.) Gerhard writes: "It is something else to enter into an engagement, something else to consummate marriage, for the engagement is only a promise of marriage; therefore the bridegroom should not regard the bride as a wife already given to him, but as a promised spouse. . . Otherwise they let their marriage be reported to the church as a future one, which they themselves have already begun before, asking that they be married by the hand and mouth of the

The people who are joined together by a church minister, as God Himself, and have their marriage blessed, which they have long since consummated themselves, wear the wreaths and crowns of intact virginity and the signs of victory over the run-up of lust, which they have already groaned over with the bridegroom. The porisma of this assertion is that ecclesiastical penance or public contrition is rightly imposed on those who have thus transgressed against the Church and given offense to others. . . However, the ecclesiastics are to be reminded that they are to behave carefully and modestly in the church penance or apology to be imposed on such fiancées, and that they are to explain to their listeners the nature of this sin, namely, that it may not be considered fornication, but that it has been committed with public offense against the honorable laws of the church". (A. a. O. § 475. f.) In the following, Gerhard warns the church ministers explicitly against "presuming evil and proceeding rigorously" in the case of early or late births (concerning widows).

(To be continued.)

(Submitted.)

Comments on the article entitled "Remarks on the Doctrine of the Anti-Christ" in Dr. Münkel's Newspaper of 7 June d. J.

(Conclusion.)

The passage essentially contains the following: The apostle writes in 2 Thess. 2, 2. that the Thessalonians, concerning the question whether the day of the Lord is very near, should not let themselves be turned away and swayed by the conviction they had gained through his oral instruction (v. 5.) and thus be driven into fear and terror. Neither by revelations and visions, nor by oral word, nor by letters that might be sent to them under his name, should they allow themselves to believe that the day of Christ, the last day, exists. They should not let anyone deceive them on this point, for the return of Christ must be preceded by many things that have not yet been fulfilled, the fulfillment of which is only beginning and is being prepared (vv. 6, 7), and until this has happened, the second appearance of the Lord is not to be thought of.

What these things are that must first come to pass; what historical facts and events they are that must first develop and come to pass, the apostle goes into detail about them, even though he does not specify the time and hour. The words he uses also indicate that he is not thinking of very short periods of time, and the oral instruction he gave to the Thessalomcheru about these things

and to which he explicitly refers repeatedly, will have added what might have been missing, so that in the passage we have only the outlines of what he had given about this, written down from the point of view that caused the whole argument. Nevertheless, what is given may be the essence of what he had communicated earlier (v. 5); for he uses this given opportunity to write in such detail about the Antichrist that we do not find elsewhere in all his letters. Therefore, the passage has great value and importance for us, especially since the other apostolic letters, the ones of John (1 Joh. 2, 18. 22. 4, 3. 2 Joh. 7.) excepted, in which only the term Antichrist is found, do not contain anything that would testify about the Antichrist like our passage.

The first thing that must happen before the Lord returns is, in the words of our passage, "the great falling away. Note the article. A great apostasy is meant, as it had not been there before, the apostasy that the prophets (Ezek. Cap. 34, Dan. 11,32. 33. a.o.) and our Lord (Matth. 24.) had prophesied about and that the Christianity of that time expected to happen. But this is the apostasy, which falls into the time of the Antichrist himself; which makes it possible that the Antichrist arises, and which on the other hand he himself brings about. For immediately after the reference to the expected apostasy follows the prophecy of the Antichrist, also v. 9-12 prove that it is connected with the appearance of the Antichrist. But how great he will be is shown by our whole passage from the first word to the last, if one will only take the trouble to look closely at the individual words. From other passages we refer to: Dan. 11, 37-39, where it is said that the Antichrist of his fathers will not respect God and will worship a new, strange God that his fathers did not know. Furthermore, Matth. 24, 24, where our Lord says that the temptation will be so great that, if it were possible, even the elect would be deceived. Finally to the following passages from Revelation: To Rev. 12:4, where it says of the great red dragon (the Antichrist): his tail dragged the third part of the stars (important teachers of the church) and threw them to the earth. On Rev. 13, 3. 4. where it is read: and the whole earth marveled at the beast, and worshipped the dragon (the devil) who gave power to the beast, and worshipped the beast, saying: Who is like the beast, and who can war with him? Then v. 12 says: "And it (the second beast, i.e. the spiritual power) does all the power of the first beast before it (i.e. the political power of the priesthood) and makes the earth and those who dwell on it worship the first beast, which had healed the deadly wound. And Cap. 18, 3 reads: Of the wine of the wrath of her fornication have all the heathen drunk, and the kings of the earth have

The people of Babylon committed fornication with her (with the Babylonian whore) and her merchants became rich from her great lust. According to this, in the time of the Pabst, one worships 1) the dragon himself, i.e. the devil, 2) the first beast, the Pabst as worldly power, 3) the image of the beast, the holy Roman Empire with its absolute rulers (Rev. 13:4, 12, 15, 14, 9, 15, 2, 16, 2, 19, 20, 4). But what kind of apostasy can this be, if it is not the one that took place in the times of the papacy? Where is a more general, deeper one to be found than this? Is it not the whole Christian doctrine and the foundation of the faith that is at stake? That no other interpretation of our passage is possible and that therefore the pabstium must be the antichrist is confirmed by the most significant parallel passage to 2 Thess. 2, 3. 1 Tim. 4,1-3. is written: But the Spirit says clearly that in the last times some (which may well be very many, the expression "some" does not hinder this at all) will depart from the faith and follow the seducing spirits (2 Thess. 2, 8-11) and doctrines of the devils through those who speak lies and have a brand in their conscience and forbid to become married and to avoid the food that God has created to take with thanksgiving to the faithful and those who know the truth. What does history say about this? Could those two great signatures of the papacy and of the terrible apostasy from the evangelical truth, as it happened in the dark times of papism, namely the commandment of celibacy of the clergy, i.e. of so many thousands, even millions, and the papal fasting commandments, be drawn more clearly than it is done here? Much light is shed on our passage on this side by 2 Pet. 2, 1-3, where St. Peter writes: "There will also be false teachers among you, who will introduce corrupt sects (the monastic orders and the schools of the scholastics, the Thomists, Scotists, Realists, Nominalists, etc.) and deny the Lord who bought them, and will bring upon themselves swift condemnation. And many will follow their ruin (according to the Greek: their shamelessness, fornication, adultery, sodomy, incest, fornication), by which the way of truth will be blasphemed. And by avarice with fictitious words (indulgences, masses of souls, creeping of inheritance, beggary of mendicant monks) they will commit handicrafts on you, of which the judgment is not tardy from long ago, and their condemnation does not sleep.

Secondly, the apostle testifies in our passage that before Christ returns for judgment, the man of sin and the child of perdition, etc., will be revealed. The "he will be revealed" means that he will "come forth freely and openly" in all his nakedness, wickedness, hypocrisy and shamefulness. At that time, when the apostle wrote the Second Epistle to the Thessalonians, the following was stirring

The dark forces that would later openly emerge, throw off their masks, and carry out their antichristian work without shyness and shame, were already active and laid the foundation for the future chaos and misery. The fathers of the Pabstacy in the apostolic times were the false teachers fought against in the Epistles to the Galatians, Philippians and Colossians; a Diotrephes, of whom John complains in the third Epistle, v. 9 and 10: "I have written to the church, but Diotrephes, who wants to be held high among them, does not accept us. Therefore, when I come, I will remind him of his works that he does, and chattereth evil words against us, and suffereth him not. He himself does not accept the brethren, and he reproves those who want to do it, and pushes them out of the congregation," and so on. But it became much worse in the second to the sixth century. The consciences were lulled to sleep; the false doctrines (of celibacy of the clergy, monastic vows, etc.), which later broke in with power, were gradually introduced; the ground was paved for the supremacy of the Roman See, in that the Roman bishops seized every opportunity to set themselves up as arbiters in matters of faith for the whole church, in which they were not punished seriously enough, and in general the clergy and later the bishops rose above the congregations.In this way, the center of gravity of the church was sought in the spiritual, especially in the episcopal office and its bearers, instead of in the words and in the congregation, and thus the way was prepared for an upper bishopric. - Forgive this digression; we now turn back to our passage.

But how does the apostle describe the anti-Christ in detail here? Because that it is about this at this point is generally admitted and obvious.

He calls him the man of sin. These words let us think at first that this man (Rev. 13, 18.) will be a great sinner, a perfect servant of sin, that sin will culminate under him. But from whom could this expression be understood with more right than from the pope, the responsible head and representative of the papal realm, whose sins reach up to heaven (Rev. 18, 3. Jer. 51, 9.)? History shows that while Rome went ahead, in the papal church all sins went freely and unhindered in the swing, yes, they were defended, glossed over. Who does not know this register of sins of the Babylonian whore, the mother of all fornication and abominations on earth? There reign: The sin against the holy spirit. There are: sins against the Holy Spirit, blasphemies, devilish pride, self-obscurity, seduction of the whole world, hypocrisy and lies in all forms, distortion of the truth, abuse of the Scriptures, forgeries, breaches of contract, perjury, sorcery, murder, persecution of the church of Christ, poison mixing, avarice, covetousness, usury, thievery, inheritance creep, and so on. (1 Tim. 4, 2. Rev. 18, 4. 5. 14, 8. 17, 1. Ps. 10.). How could it be otherwise where Christ is denied, the abominable-

What morals do the Jesuits have when they preach the most heretical doctrines, conceal the truth, and make enemies of it, when they trample on the divine law and blaspheme the gospel, when they open doors and gates to the devil, and even when they worship the evil spirit himself? What morals the Jesuits have! But Luther rightly remarks that the Antichrist is called the man of sin not so much because of his personal vices and wickedness as because he will make sins where there are none. But this is what the pope does by flooding the church with a sea of laws and equating these laws with divine law, even elevating them above it. In this way he has confused the consciences and has become the cause of countless sins that weak consciences have committed by treating canon law and the pope's decrees as equal to the commandments of the Lord. Like sand on the sea are the sins that have flowed from the papal law! And what abominations the Catholic Church has had to thank for so many hundreds of years, since Gregory the Great, for the commandments of celibacy and the vow of chastity in the monasteries, laws which are not only contrary to Scripture, but also contrary to nature and reason! And in view of these facts, can one still doubt that the pope is the anti-Christ, the man of sin? Does one not want to know that just by this one does not call these abominable things by their right name and can very easily become partaker of these sins (Rev. 18, 4.) ?

The apostle also calls the Antichrist "the child of perdition", i.e. of judgment in time and damnation in eternity. Thus John 17:12 is called Judas Iscarioth, the apostle and betrayer of Christ, because he was lost. In a still deeper sense, however, the Antichrist is called the child of perdition. As deeply as "the man of sin" is to be grasped, so deeply will also "the son of perdition" have to be taken. For God is just; he repays everyone according to his works. The Antichrist is doomed to perdition before all other sinners, he is heading for the most certain judgments. Peter says: "They will bring upon themselves a swift condemnation" and "their condemnation does not sleep. To be sure, this wretch thinks that he cannot fail. The whore speaks in her heart: I sit and am a queen and will not be a widow and suffering I will not see. These Romans have made a covenant with death and a covenant with hell; if a flood comes, it shall not strike them. O of incomprehensible certainty and obduracy! Has not Ilion also fallen? and Assyria, and ancient Babylon? did not ancient Rome dream of eternal dominion? did it not call itself eternal Rome? And how ignominiously it fell! Should the resurrected Rome fare better? The higher it rose and the greater and heavier debts it incurred, the more terrible will be its fall. It will only succeed until the wrath is out (Dan. 11, 36.). Strong is God the LORD who will judge this great city. "The Lord will slay the Antichrist by the spirit of his

Mouth," says St. Paul in our passage (2 Thess. 2, 8.). Many plagues will come upon the great city. Christ himself will war with the beast and overcome it, and with him the called and chosen and faithful (Rev. 17:14). The ten kings who give their power to the beast will hate the harlot and make her desolate and eat her flesh and burn her with fire (v. 16). They will pay the harlot as she has paid others, and will give her double according to her works, and with what cup she has poured, they will pour her double. As much as she has made herself glorious and had her courage, so much shall be poured out for her torment and sorrow. Her plagues will come in one day, death, sorrow and famine, with fire she will be burned (Rev. Cap. 18.). With a storm she will be tossed and found no more. See Rev. 17. and. Job 18. 20. But what reward awaits the Antichrist in eternity? Rev. 14:9-11 is his judgment; it says: "If anyone worships the beast and his image, and receives the mark of the angel on his forehead or on his hand, he will drink of the wine of the wrath of God, which is poured out and made pure in the cup of his wrath, and will be tormented with fire and brimstone before the holy angels and before the Lamb, and the smoke of their torment will rise up forever and ever, and they will have no rest day or night. Compare Cap. 19, 3: The smoke rises forever; 19, 20: And the beast was taken, and with him the false prophet that wrought the signs before him: these two were cast alive into the lake of fire burning with brimstone. O a true child of perdition, this anti-Christ! He who has sown so much destruction, who has ruined the whole earth (Rev. 19:2, Jer. 51:25), who has brought millions to temporal and eternal ruin, will reap what he has sown.

But enough about this. In the 4th verse, St. Paul further describes the man of sin in such a way that he says of him that he is a man who opposes and exalts himself against everything that is called God or otherwise worthy of worship. You see, we draw both participles that Luther translates, "der da ist ein Widerwärtig er und sich erhebet über alles, was Gott oder Gottesdienst heißt," to "above all that is called God or worship." This explains the choice of the preposition im, which fits both "who opposes" and "who exalts" (Rom. 9, 5.). The apostle adds that this arrogance and haughtiness of the man of sin will culminate in "him sitting down in the temple of God as a god and pretending to be God.

Driven by devilish hopefulness, this man of sin is therefore an enemy of everything that is called God or is worthy of worship, he exalts himself above all this. This is his kind and nature, his always unchanging nature. Therefore, the apostle uses participia of the present tense.

By this he can and should be further recognized. Concerning "all things that are called God" we compare 1 Cor. 8:5: "And as many as are called gods, whether they be in heaven or in earth (for there are many gods and many lords). Gods in heaven are the angels in heaven, the heavenly powers, thrones, authorities, dominions and the Almighty Himself; but gods on earth are the emperors, kings, judges, authorities on earth (Joh. 10, 34. Ps. 97, 7. 136, 2 ff.). Far above all other gods is the one, living God, who is therefore called the God of gods (Ex. 15, 11. 18, 11.). According to this, the Antichrist will be a great worldly lord who will not be subject to anyone and will do whatever he wants; a mighty one who will rise against and above all the mighty ones of this earth; yes, the passage indicates that he will even rise above the angels of God, the mighty heroes of the Lord, and that he will finally rise above the Lord of the world himself and be his enemy. This man is possessed by such defiance and arrogance; he wants to be like God himself and fight against God. Isaiah reveals to us the innermost thoughts of this tyrant when he writes: Thou hast thought in thine heart, I will ascend into heaven, and will exalt my throne above the stars of God (the faithful bishops and enlightened teachers of the church). I will sit on the mountain of the tabernacle, on the side toward midnight; I will ascend above the high clouds, and be like the Most High (Isa. 14:13, 14). Daniel prophesies about him Cap. 11, 36-39: "And the king will do what he wills (as a god, as an absolute ruler) and will rise up and throw himself against everything that is God; and against the God of the gods he will speak abominable things. And he will not respect the God of his fathers (Ex. 15, 2. Deut. 32, 17.); he will not respect the love of women (1 Tim. 4, 3.) nor any of God's things, for he will rise up against everything. But in its place he will honor the God of the fortresses. (Ancient pagan Rome relied on its border fortresses and strongholds, which were erected throughout the empire and especially on the borders. The papacy has for it fine monasteries, its universities, its monasteries, its magnificent temples, the mass, the holy images, relics, etc. - these are its strongholds and its god is a foreign, unknown god, Satan (Rev. 13:4); and his service is above all the deification and worship of the Virgin Mary, from whom the papists expect all protection and salvation in the most severe afflictions; under whose banner they fight). For he will honor a God, of whom his fathers knew nothing, with gold, silver, precious stones and jewels. And he will make those who are eager to maintain his strong fortresses and to serve the foreign god attain great honors, and he will make them lords over many and give them the land as a reward. - Here also belong the passages of Revelation: 13:5, 6, 7: And there was given unto him a mouth to speak great things and blasphemies. And he did his-

He opened his mouth to blaspheme against God, to blaspheme His name (God Himself and His Word) and His tabernacle (the Church of God) and those who dwell in heaven, i.e. the saints who still live on earth, who have been declared the worst heretics, and the perfected saints who are defiled and blasphemed by the invocation of the saints **and the** canonizations of the papal saints. And (Rev. 13 continues) it was given to him to contend with the saints and to overcome them. And power was given unto him over all kindreds, and tongues, and nations. According to verse 12 ff. of the same chapter, the ministry, as spiritual power, does all the power of the first beast; it makes the earth and those who dwell on it worship the first beast. It tells those who dwell on earth to make an image to the beast (the Holy Roman Empire of the German Nation). And it was given to him to give spirit to the image of the beast, that the image of the beast should speak, and that he should make them that worshipped not the image of the beast to be slain. And make all, both small and great, rich and poor, free and bond, to receive the mark of the beast in their right hand, or in their foreheads; that no man might buy or sell, save he had the mark, or the name of the beast, or the number of his name.

But what the apostle adds in 2 Thess. 2, 4: and everything that is venerable, worthy of worship, indicates that nothing is holy to the Antichrist and that he will trample everything holy underfoot. In the same way, the pope plays a naughty game with everything that is holy. He despises the fathers of the church, except that he refers to them for scorn and when it suits him; he rejects the conciliar, he maltreats the Scriptures, changes the holy sacraments, and even the divine service, which he himself performs, **is for** him only a ridiculous form, but one that is necessary for the sake of the people; he considers the entire gospel to be a fable, which only has the good of penetrating money, as Leo X once revealed.

If we take the other half of the 4th verse of our passage, we find that the anti-Christ will so exalt himself above everything that is called God and is holy, and will hostile it, that he sits down in the temple of God as a god and pretends to be God. This is the highest stage of his blasphemous activity; it is indicated by the "therefore that" with which we pass to this point. First of all it is questionable what is to be understood by this temple of God. It cannot be the temple at Jerusalem, because it will then be destroyed and Jerusalem will lie desolate (Dan. 9, 26. Rev. 11, 2.): and indeed, hardly twenty years after the Epistles to the Thessalonians were written, Jerusalem was leveled to the earth by the Romans **and** the temple was destroyed without being rebuilt until today. It was also the type of the Antichrist, Antiochus Epiphanes, who abolished the daily sacrifice and set up the abomination of desolation in **the** temple at Jerusalem by erecting a pagan idol on the temple.

and set up altars in all the cities of Judah (Dan. 11, 31. 1 Macc. 1, 21-68.). It is obvious that the Antichrist himself, who appears in the times of the new covenant, will make it much worse. He places himself in the temple of God as a god and pretends to be God. This temple will therefore be the counterpart of the temple at Jerusalem, i.e. the church of Christ, which is not seldom called God's temple (1 Cor. 3, 16. 17. 2 Cor. 6,16. Eph. 2, 20. 1 Petr. 2, 5. Hebr. 3, 5. 6.). The same is found in the words of the Lord Matth. 24, 15, and in the prophecy of Daniel Dan. 9, 27, cf. 11, 3l" to which Christ refers. The Lord says: "When you see the abomination of desolation (the Antichrist who will destroy the church, the state and the family and confuse everything), it is said through the prophet Daniel that he will stand in the holy place, i.e. on the pinnacle, the highest part of the temple (Dan. 11, 31.). So in the church itself, in the congregation of Christ, the Antichrist will have to be sought, and he will have to be a prominent member of the church. Just as the devil wants to be among the children of God and present himself as an angel of light, so also the antichrist will not want to be in a stable or pigsty, as Luther expresses it, but in the highest and purest place in the world, in the church of Christ. There he will sit down as a prince, lord and master. This lies in the "he will sit down", namely on a chair or throne as Lord and Master (Rev. 18, 7. 20, 4. Dan. 7, 9. 22. Ps. 110, 2. Hebr. 10, 12. 1, 3. Pf. 47, 9. Matth. 22, 2. 8. Ps. 94, 20.). But this chair is Satan's chair and throne (Rev. 13, 2.). Therefore one speaks of the papal chair and the cathedra of Peter. There he shall sit as a god, as an unlimited lord over everything, over country and people, over souls and consciences and pretend to behave as if he were a god, completely above all judgment and judgement of men, above all words and laws of the scriptures, above all banishment of the holy church (Matth. 18, 17.). Could the pope be described more precisely and in short words, which, however, hit the nail on the head, because the spirit of God knows how to write, more accurately than it has been done here? Where is an apparition in history to which these words could be interpreted with some justice? Is not His Holiness in the midst of the Church of Christ, one of her most distinguished bishops? Has he not until recently, for at present his empire is darkened, had a throne which once outshone all thrones, and of which Napoleon I still judged that its power was equal to that of 200,000 soldiers? Does he not wear a triple crown, has he not humiliated emperors and kings, has he not seen almost the whole world at his feet? And what is more, does he not reign as God in the Roman Church? Has he not usurped the keys of the Kingdom of Heaven, originally and immediately given to the Church? Does he not claim that he alone has the power to bind and loose, and that all church power is to be derived from him?

be? Does he not consider himself the unrestricted master of the faith of all Christendom, so that what he says and sets must be valid on earth, even if all reason, even God's eternal word, testifies to the contrary? Has he not taken the power of judging and judging everything from the church and reserved it for himself, and sought to maintain this power with his breves, bulls, decrees, heresy courts, inquisitions, interdicts, funeral pyres? Have not all pagans been confused by his sorcery, and has he not boasted of his power and celebrated his orgies even in recent times? But we break off here and turn to verse 5.

What we read there: Do you not remember that I told you these things while I was still with you? needs no explanation. But we must conclude from these words that the doctrine of anti-Christ belongs to the doctrines which, if one wants to present the whole counsel of God for salvation (Ap. G. 20, 27.), must not be passed over; for not only had St. Paul spoken about it verbally in Thessalonica, he also writes about it quite extensively in this epistle and decisively opposes an error which had been spread in Thessalonica with regard to this doctrinal point. Therefore, I would not immediately subscribe to it if one wanted to say that it does not matter much how one thinks about the prophecies of the Antichrist, and that the question whether the pope is the Antichrist or not does not touch the foundation of faith at all, and therefore everyone can think about it what he wants. This question occupies too important a place in the history of the Reformation; it is definitely answered in Luther's writings and in the Schmalkaldic Articles; clarity on this point is also indispensable in order to gain a deeper insight into the history of the Kingdom of God, and finally the Holy Scriptures of the Old and New Testaments give too much detail about it for one not to have to try to come to a clear understanding of it in all seriousness. But we do not doubt for a moment that the pope is the antichrist, and we cannot understand in any way how a Christian of our days, a Lutheran, a serious theologian can deny, deny or even doubt this. Let no one deceive you in any way, we say with St. Paul, the pope is the antichrist, that is as clear as the sun; although we do not believe that the way in which Dr. Münkel attacks the Lutheran doctrine of the antichrist could sway anyone who knows how strikingly and powerfully Luther in particular has proven that the pope is the antichrist. People who know neither Luther, nor the Pabst, nor the relevant scriptural passages in detail, may agree with him; but whoever is reasonably experienced in these matters, has indeed had enough, when he has read the first lines of that Münkelian editorial. But now back to our passage.

Verse 6. and 7. read: And whatsoever it hindereth now, know ye that he shall be revealed in his time,

i.e. not earlier, but when the time and hour determined by the Lord has come. There is a time for everything, even for the Antichrist. For the secret of wickedness is already stirring, but he who now holds it back must be taken away.

In verse 6, the apostle repeatedly refers to certain oral teachings he had given to the Thessalonians concerning the specific point of what it is that is still holding up the appearance of the Antichrist at this time. According to what they had been told orally by St. Paul, the Thessalonians could not only know that before Christ's return to judgment the apostasy must precede and the Antichrist must appear, and of what kind the Antichrist would be; they could also have given an account of why the Antichrist had not yet come; they knew what was still holding up this coming. But what this is, the apostle does not say anything definite about it here in writing. Why? In any case, because he believed that it was enough to remind the Thessalonians of what he had told them orally earlier. We do not believe that he had any special reasons for not speaking openly about this; he must have kept silent because Christian wisdom demanded it. But be that as it may, he wants to say: The revelation of the Antichrist is not yet to be expected immediately; something still stands in its way, which stops it; but it will certainly come when the right time is there; yes, the Antichrist is already coming, the secret of wickedness is already stirring. But who is the one who is still holding it back? These words, as Dr. Münkel says, have been interpreted a lot, and he draws the conclusion that 2 Thess. 2, 6. is not as clear as one would have wanted to claim. Now those words are clear enough in themselves; only about what, according to history, prevented the anti-Christ from leaving immediately. We believe, however, that what the apostle wanted to imply can be deduced from what 2 Thess. 2. otherwise contains, and that the darkness surrounding these words immediately disappears when the Old Testament prophecies of the Antichrist are consulted in the interpretation. The thing that prevented the emergence of the Antichrist at that time is nothing else than that the old pagan-Roman world empire still existed. As long as the old pagan Rome still ruled the world, there was no room in the world for that spiritual-worldly world monarchy with a Christian appearance, as the Antichrist was to found it according to verse 4 of our passage. Ancient Rome had to fall before New Rome could arise on its ruins. And that Rome and no other city had to be the capital of this empire was taught by the prophets, especially Daniel 7:6-8, 17, 23-26, Isa. 13, 14, Jer. 50, 51. Rome according to its whole position in the world of that time; Rome, the eternal city, as the Romans called it; Rome, the ruler of the world for more than 800 years; Rome, this fourth beast, which has iron teeth and brass claws, Rome, the capital of the world.

which ate and crushed around itself and trampled the rest with its feet; this fourth world empire, which ate, crushed and crushed all countries - Rome had long since incurred the curse on itself, as a result of which it was destined and condemned to become the center of Antichristdom. It must be admitted, however, that especially the Revelation of St. John contains the most convincing proofs that the Antichrist will have his seat and throne in Rome. See Rev. 13:3, 12, 14, 17:8, 9, 11, 18 and other passages.

Verse 7, to which we now pass, literally rings: For the secret of wickedness is already stirring, only until - here we assume an ellipsis, so that the words should actually read: only wait until the one who is still holding it up is cleared away. The second half of the verse has already been explained, but the masculine, "who holds it up," stands out, because above verse 6 the neuter was used, "what holds it up. Thus, what is called above "the man of sin, the child of perdition" and verse 8 "the wicked, lawless one" is called here the secret of wickedness. In verse 6, the neuter is used, because what it stops is meant to be something powerful; here, however, the masculine reminds us that this stopping is represented by a person. The one who stops is the Roman emperor, the series of Roman emperors up to Romulus Augustulus, or, if we take the revelation as an aid, it is the sixth in the series of the Roman kings, i.e. the forms of government which the fourth animal had had up to then, the Jmperatorenthum (Rev. 17,10.). The expression "the mystery of wickedness" (Rev. 17:5) should also be noted. The antichrist is a secret that must be revealed. Therefore it is also said in verse 3: "that the man of sin and so forth should be revealed," verse 6: "that he should be revealed in his time," and verse 8: "And then the wicked man will be revealed. So there is a mystery of wickedness as there is a mystery of godliness. 1 Tim. 3, 16. is written: The mystery of godliness is great: God is revealed in the flesh, justified in the Spirit, appeared to angels, preached to the Gentiles, believed by the world, taken up into glory. But the mystery of wickedness, this contradiction of the mystery of godliness, is the appearance and the appearance of the man of sin, behind whom stands Satan. It consists in the fact that Satan gives his power and his chair and great authority to the Antichrist (Rev. 13:2); it is not an incarnation of Satan. The Antichrist is a man (2 Thess. 2, 3. Rev. 13,18.). But it is a mystery, because under the cover of Christianity and under the appearance of the greatest holiness the Antichrist will disturb the church of Christ and will accomplish all his dark works. Rev. 13:11 says: "And I saw another beast coming up out of the earth, having two horns like unto one of the beasts of the earth.

Lamb and spoke like a dragon (Matth. 7, 15. 2 Cor. 11, 4. 15. Rev. 5, 6.). What a mystery this will be! For the temptation will be so great that, if it were possible, even the elect would be deceived (Matth. 24, 24.). It is no wonder that the passages of Scripture that speak of him have been interpreted in so many different and contradictory ways, and that many have allowed themselves to be deceived by the appearance of godliness, by the dazzling halo that surrounds anti-Christianity. But whoever knows the so much deeper, glorious, adorable secret of godliness, how should he not also be able to investigate and fathom the secret of wickedness (1 Cor. 2, 15. 16. 1 Joh. 2, 20. 27. 2 Cor. 2, 11.), and this so much easier now that the Antichrist has been revealed and has appeared?

How comforting, however, after all the terrible things contained in the previous verses, is verse 8 of our passage, to which we now turn: And then (when that which delayed his appearing is done out of the remedy) the wicked one (the lawless one, who will not be bound by any law, exalts himself above all things, and does as he pleases) will be revealed, i.e., will appear; whom the Lord will kill, i.e., disturb, by the spirit of his mouth, and destroy by the appearance of his future. There is therefore hope that the world will also be freed from this evil. Also from this tyrant, as high as his power rose, as long as he will rule, as much luck he will have, the church will be redeemed. The scepter of the wicked shall not remain over the company of the righteous, lest they stretch forth their hands unto iniquity (Ps. 125:3). God himself will disturb and destroy him. Our power does nothing, we are soon lost; the right man, whom God himself has chosen, fights for us. Do you ask who he is? His name is Jesus Christ, the Lord of hosts, and he is no other god! He must keep the field.

There are weapons that are dangerous even for this otherwise invulnerable enemy. God will disturb him by the spirit of his mouth, i.e. by his word (Is. 11, 4.). The word does it, this sword of the spirit, these spiritual weapons, which are mighty before God, to destroy the fortifications, so that we destroy the attacks and all height that rises up against the knowledge of God (2 Cor. 10, 4. 5. Eph. 6, 17. Rev. 12, 11. Hebr. 4, 12. Rev. 14, 18. Matth. 4, 4. 7. 10.). Let the word stand, and have no thanks: he is well pleased with us in his spirit and in his gifts. If they take our body, our goods, our honor, our children and our wives, let them go; they have no gain, but the kingdom must remain with us. We are glad that this prophecy has been fulfilled, especially by Huss and Luther, and will be fulfilled more and more, until, like the

in itself clear second half of verse 8. shows, the Antichrist will be completely destroyed by the appearance of the future of Christ.

Also verse 9 gives new and thankful information about the nature of the Antichrist. There the scripture says: "That which is to come will happen according to the working of Satan with all kinds of lying powers and signs and wonders. According to these words, the Antichrist is a tool in the hand of Satan; he is in league with Satan and his power is based on this. With the help of the devil the antichristian empire is founded and will be maintained. Revelation 13:2 clearly says: "And the dragon gave him (the first beast) his power and his throne and great authority. Hence the thoroughly demonic character of the antichrist's activity and doings; hence his great magic power; for Satan's cunning and power are great. On earth there is no one like him. Hence the fury and fanaticism of the hierarchy; its obduracy and delusion, its energy and cold-bloodedness. But the means that the Antichrist will use to deceive and subjugate the world are, on the one hand, lying powers, signs and wonders; on the other hand, all kinds of seduction to unrighteousness by powerful heresies and false doctrines, as well as by ungodly works (v. 10, 11). 13, 13. 14.: And (the second beast) doeth great signs, that he maketh fire come down from heaven (he maketh lightning and thunder, which power also the priests of heathen Rome had) in the sight of men, and deceiveth them that dwell on the earth, because of the signs which are given him to do in the sight of the beast. And 16:13,14: And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet (this is the second beast), three unclean spirits like frogs. And the spirits of the devils do signs and go out to the kings of the earth to gather them into battle for that great day of God Almighty (Is 19:20 and Is 47:8-15). Of course, these miracles are not real miracles; for true miracles can only be done by God and no one else (Ps. 72, 18. 136, 4.). All satanic miracles are based on deception and deceit and serve the lie. How much these words apply to the pabstacy is shown by its appearance down to the latest times. To no small extent, the papacy has achieved what it has achieved with the help of Satan, through devilish arts and sorcery. It is expressly reported of individual popes that they let themselves be initiated into the black art. Much of what is reported in the special history of the papacy cannot be explained without this assumption. The papal church also does much credit to the gift of performing miracles, which it claims to be a sign of the true church that has always been present in it. Her priests boast that they "can do more" than the Protestant preachers. Many of these miracles, of course, were and still are utter lies and nothing but the most miserable fraud; others, however, may be

The above-mentioned words of our passage cannot easily be understood as mere mirror fiddling and gross deception. So much is certain that Satan was active in these magical works of darkness, either in such a way that he blinded and deceived those who saw and heard these alleged miracles; or in such a way that he really produced something extraordinary, beyond natural powers.

Verses 10-12 describe the work of the Antichrist and Satan through him in these words: "And with all deception unto unrighteousness among them that perish, because they received not the love of the truth, that they might be saved. Therefore God will send them strong error, that they may believe the lie, that they all may be judged who believe not the truth, but have abode in unrighteousness.

Here, as we have already noted, the second means is indicated by which the Antichrist seeks to achieve his ends. This means is all kinds of seduction to unrighteousness or, as stated in verse 11, a multitude of powerful errors that he tries to spread. See Matth. 24, 12. 2 Tim. 3, 1-5. 1 Tim. 4, 1. 2 Petr. 2, 1-3. Those signs that are given to him increase the power of seduction that this enemy of Christ has. Therefore verse 11 follows immediately after verse 10 and Rev. 13, 14. we read the same from word to word. But which is the unrighteousness to which the wicked man mainly seduces, we have already proved above. He seduces to apostasy from the God of the fathers and to the worship of his God and himself (Dan. 11, 37-39.). Furthermore, the second beast described in Rev. 13:11 ff. makes the earth and those who dwell on it worship the first beast, which was healed of a deadly wound, and tells those who dwell on the earth to make an image to the beast that had the wound of the sword and came to life. And it was given unto him to make them that worshipped not the image of the beast to be put to death. John also wrote in Revelation 14:8 that the great city had watered all the Gentiles with the wine of its fornication. And 17:4, 5, that he saw the woman (the great harlot) clothed in scarlet and purple, and gilded with gold and precious stones and pearls, having in her hand a golden cup full of the abomination and filthiness of her fornication, and in her forehead the name written, the mystery, the great Babylon, the mother of fornication and of all the abominations of the earth. See also 18:3, 4, 5, 19:2, 20. We could go on for a long time describing in detail the intrigues by which Rome has seduced all the world into all kinds of unrighteousness; we could list all the manifest and, through the semblance of truth that they have on them and with which they are mixed, powerful errors that she has raised.

But where would we start and where would we end? Many things are mentioned above, others will be mentioned later, and from what we have said earlier, and especially from the verse we have just interpreted, it will be clear enough: it is the papacy that the apostle also describes and punishes in this verse. It is precisely the papists, who want to be the only saintly church, the holy of holies, the masters and teachers of Christianity, who are the most obvious seducers of unrighteousness and spread the most powerful errors, so that those who are born in this Babel have difficulty escaping these nets, and those who once lean into them and listen to the voice of the adulteress (Prov. 7) are almost irretrievably lost. So great is the magic of this sorcery that even the elect, where possible, could be deceived (Matth. 24, 24.), especially since Rome seeks to extend and maintain its dominion not only with cunning but also by force (it is drunk with the blood of the saints and the witnesses of Jesus [Rev. 17, 6.]). However, as the Lord says, "where it would be possible," the apostle testifies here that the Antichrist will only succeed with those who will be lost, compare also Rev. 17:8, whose names are not written in the book of life from the beginning of the world. Rev 13:8: And all that dwell on the earth worshipped it, whose names were not written in the book of the Lamb slain from the foundation of the world. And with these words and those we read up to verse 12, the apostle solves at the same time the terrible mystery how it was possible that men could fall so low. This is a just judgment of God, as all judgments of God are absolutely true and just. These sinners are punished so terribly because they have not accepted the love of truth so that they would be saved. Satan overthrows, seduces them with his powers, signs and wonders of falsehood and with his seduction to unrighteousness, because they hated the truth and loved the lie. Therefore God, who executes this judgment himself, sends them strong errors, so that they believe the lie and harden and harden themselves in this faith, which they give to the most horrible lies. They loved darkness more than light, because their works were evil, therefore they are lost for eternity (Joh. 3, 19. 20. 8, 45. 46. Rom. 1, 18. 32. 2 Thess. 1, 8-10.). Thus, the unspeakable wrath of God that befalls the Antichrist, this terrible judgment that befalls him and his followers, is a testimony of how the Lord punishes the contempt of His gospel. The deepest blindness, hardening and hardening are the inevitable consequences of unbelief and disobedience to the glorious gospel of the blessed God. The black ingratitude of this unbelief, which tramples underfoot the blood of Christ and reviles the Spirit of grace, avenges itself in this incredible way. Truly, terrible, unspeakable is God in his judgments and incomprehensible is his patience, which he has with such sinners. Whoever thinks he is standing may well see that he does not fall (1 Cor. 9:12).

We could rightly conclude here. In the interpretation of 2 Thess. 2, the question we asked ourselves at the beginning is answered at the same time. We hope to have shown that the Lutheran doctrine of the Antichrist is more firmly founded, and that 2 Thess. 2 is not so obscure, nor so empty of weapons for the defense of the proposition that the pope is the antipode of our Lord, as our opponent assumes. And how much will still have escaped us! How much stronger could have been our proof from 2 Thess. 2! But we want to do one more thing. We will try to sketch a brief picture of what the papacy was in its heyday; what it would like to be according to the idea it has of itself, and what it still is in part, whereby we will be forgiven some repetitions of what has already been said, for it is important to unite the individual things in a focal point, in a miniature picture. We think that in this way it will become even more obvious that those who cannot see the Antichrist in Romanism do not see him as blackly as they should see him according to the clear reality. Nor do we have to fear that we would like to apply the colors too strongly out of partiality. No, what we can and will say will by no means reach the real original of the Pabst as it was and is in reality. Rome can congratulate itself, no human pen is able to do it justice, and all those who have written and testified about it after the apostles and prophets, with all their good will, fall short of what the Spirit of God says in the Scriptures about this abomination of all abominations.

How now, what is the actual essence of the Pabstthum? The answer to this question, in short, must be like this:

The papacy is a spiritual-secular empire encompassing the whole world, whose head and lord is the Pope of Rome. The pope claims that he is far above all emperors and kings; he clearly states in the Decretals that his power, compared to that of the worldly rulers, is like the sun, the great light of the day, compared to the moon, the small light of the night. He presents it as an irrevocable principle that he cannot be subject to any authority, in contradiction to Rom. 13, 1, 1 Petr. 2, 13, Matth. 22, 21. He also succeeded in gradually freeing himself from the authority of the German emperors, from whom he previously had to take his land in fief. And soon he rose so high that he thought that all kings and emperors had their crowns to thank him for, that he had the power to install and depose them, that he could release the peoples from the oaths of allegiance to their sovereigns, and that all rights were hidden in scrinio pectoris sui (in the shrine of his heart). Great empires had to pay tribute to him. The most powerful of the earth had to hold his stirrup, and even the German emperors, at that time the rulers of almost the entire civilized world, had to bow before him. He snatched from them the right of electing a pope, which they possessed; in long struggles he broke

the influence they had in appointing and installing the higher clergy in their territories. The German Emperor Henry IV once had to stand barefoot for three days in the middle of winter in the courtyard of the castle at Canossa, where Gregory VII was staying at the time, and do penance in the church. Before Innocent III, three of the most powerful rulers of his time had to humble themselves. Boniface VIII had a prolonged struggle with Philip the Fair, King of France. In 1302 he released the French from their oath of allegiance, and in a consistory held in Rome in the same year, this pope granted himself the supreme right in spiritual and temporal matters and soon after issued the infamous bull Unam sanctam, which contained the same demand and marked the peak of papal arrogance. Clement VI, like his predecessor Benedict XII, Clement VI, like his predecessor Benedict XII, fought the German Emperor Louis of Bavaria; he banned him in 1343 and imposed as conditions of absolution: Louis should confess himself guilty of heresy, especially because he claimed that the emperor could depose and install the pope; then that he resign the crown and take it over again only with the pope's permission; then that he place himself, his family, and his states at the disposal of the pope; finally that he recognize the empire as a papal fiefdom. The emperor rejected them; in 1346 the pope issued a terrible bull of excommunication and curses against him. In 1369 Urban V experienced the triumph of the Emperor of the Greek (Eastern Roman) Empire coming to Rome: The Emperor of the Greek (Eastern Roman) Empire came to Rome in 1369, swore obedience to the Pabst, recognized his primacy (supremacy) over the Greek Catholic Church and accepted the Roman Creed. Innocent VI absolved himself in 1353 from an oath he had taken to the cardinals before his election as pope and declared this oath null and void. He declared the points of the contract to be illegal, and yet he had sworn the oath without hesitation. These are only a few memorable details from the history of the quarrel of the papal power with the secular powers; but they show how the papacy sought to raise itself above all these gods on earth, and how it often succeeded in subjugating the princes and peoples.

But the popes have also exalted themselves over the angels of heaven. Luther writes in the interpretation of the 11th and 12th chapters of the prophet Daniel: Clement VI once issued a bull in which he commanded the angels in heaven (as a god not only on earth, but also in heaven) to bring their souls, who ran to Rome for indulgences and died on the way, from mouth to mouth in paradise to the eternal life of joy. He also commanded hell or the devil with such words: We will not have evil, that the hellish chastisement should be inflicted upon them. Thus the accursed abomination not only sat down in the temple of God here on earth, but also in heaven, over the angels, over heaven, over hell, and so on. Since now some years later the indulgence was so

Joh. Huß opposed the blasphemous preaching, and especially he attacked the Clementine diabolical bull and punished the vices of the popes. And this was the thrust that he taught: If the pope were not holy, he would not be a member of the church, i.e. if the pope were a prankster, he would not be a true Christian. This was the great heresy, therefore he had to be burned; also that the pope was head of the church not according to divine but according to human right. Nevertheless, the blow gave two insurmountable wounds to the papacy. The first one, that the popes were pushed out of heaven (i.e. out of the church of Christ. Rev. 12, 7-9.) and the pipes had to move in, no longer allowed to let such bulls and commandments go out over the angels. And God soon began to punish the same pride and iniquity. The other, that after St. John the Baptist's ministry came into greater contempt and that St. John the Baptist's name and doctrine could not be resisted with any power, nor could they be brought to ruin.

Even more, the pope has knocked out his throne in the middle of the church and allowed himself to be worshipped. He claims that he is the head and lord of the church, the governor of Christ on earth. According to Roman doctrine, this is a sign that one is a Christian, that one submits to the pope in all things. The holy keys are a symbol in his coat of arms; he says that not the church, but he received them from the Lord. All ecclesiastical power is only an outflow of the power given to him by Christ; all bishops and clergy are his servants; the whole Church must inevitably submit to his orders and statutes. His auctority goes far beyond that of the Word of God. His code of laws is equal to the Scriptures, even above them, and his decrees are more feared and much more revered than God's commandments. He basically does not want to be able to err in matters of faith. No one shall have a right to punish, banish or depose him, even if he plunged millions of souls into hell, as one of his decrees says. Thus the church of Christ was robbed of its highest right, it was disenfranchised, led captive, made the slave of a man; it, the free, was robbed of its freedom, its nobility and its glory, delivered defenseless to the wolf, and the gates were opened wide on all sides to all sins, vices, errors. The pope could do what he wanted, who could prevent him? The watchmen of Zion had their mouths shut, they were to keep silent about everything that was happening. One castle after another fell and was taken, in the midst of the holy place stood the abomination of desolation, the sin that would not be punished, should not be punished. And all this happened under the greatest appearance of justice and true Christianity. Christ's name, God's word was misused to canonize these endless crimes; sin should no longer be sin, unbelief should be faith, Satan's kingdom should be the kingdom of heaven, the papist church should be the only church that can save, and the pope should be the holy father, his holiness himself. One of the first bishops of the Church, the

Bishop of Rome, the first city of the world, the chief shepherd of one of the oldest churches of Christ, which counted martyrs by the thousands, became an apostate and seducer. And as the successor of Peter, the prince of the apostles, he set himself up; he claimed that his episcopal office was inherited in an uninterrupted line from Peter to him, and sought to base his power even on a word of Scripture, on the so glorious word of the Lord: "You are Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven: whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matth. 16, 18. 19.)

Rome also developed all possible splendor and pomp to dazzle the weak (Rev. 17:4). All the treasures of the earth flowed into the treasuries of the "church". Through indulgences, masses for souls, annataries, commendations, tithes collected from all clergy, St. Peter's pence, through the most impudent usury and shameful begging, through inheritance creep and a thousand other arts, the Roman Church was enriched, but the peoples were sucked dry. But those who contradicted were denounced and heretized. The greatest villains and scoundrels stood in the odor of sanctity, and the most faithful witnesses had to bear all conceivable shame and disgrace. Common sense and science were scorned and ridiculed; the universities were at the beck and call of Rome or silenced by force. The conciliar churches were reduced to the tools of the pope, or struggled in vain to assert the prestige they once had in the face of anti-Christ. Princes and peoples groaned under the weight of this tyranny. A free word was a crime, crusades were preached against the resisters, heretical courts were set up, funeral pyres were erected, all tortures were devised to be inflicted on the witnesses of Jesus. The whore is drunk with the blood of the saints, she has drunk it in excess and she is still drinking it. Yes, what is more, in the name of the Triune One, in the place of Christ, the Pope commanded what he commanded; in case of loss of blessedness, the faith in the papist heresies and little falsities was commanded, and thus the consciences were often tortured with the silliest and even with impossible things.

And to what purpose did not the pope use this spiritual power, which he attributed to himself! Has he not issued innumerable laws, and thus imposed an unbearable and exceedingly shameful yoke on the churches of Christ and the nations? As early as the 9th century, a large collection of papal laws appeared; it already contained most of the canon law, this Bible of the papacy, and in the course of the centuries it was multiplied by the collection of decrees of later popes. No breath of evangelical, not even legal, spirit passes through this book; it contains inspirations of the spirit of tyranny through human laws, and is, moreover, often falsified, in that many decrees,

which it contains, were demonstrably not issued by the popes whose names they bear on their foreheads. We do not even know the name of the man who first organized the collection; the book appears in history like a thunderclap out of the blue, like a deus ex machina. But tremendous was its success; firmly forged were thereby the bonds in which the Church was long to languish.' Among all these laws, however, the most terrible are: the celibacy commandment, which was already enforced in the II century, and that, at least in Germany, by revolution from below, by inciting the laity against the priests hostile to this yoke. Furthermore, the fasting commandments, which arbitrarily forbade Christianity to enjoy the gifts of God. Then the commandment of auricular confession, which was solemnly proclaimed in 1215. Then the prohibition of the consumption of the holy sacrament under both forms, which mainly caused the bloody Hussite wars. Finally, the prohibition of the reading of the Holy Scriptures by the laity, this main lever of papal rule, because it kept the people from the armory from which they could have taken weapons to defend themselves against their tyrants. Oh, this last commandment already and the diabolical cunning with which it is still defended today by the papists and presented as salutary, is testimony enough to the children of the spirit of those who enacted it. Christ says: Search the Scriptures, for you believe that you have eternal life in them, and it is they that testify of me (John 5:39); but the pope refuses those who want to and should read the Scriptures. He fears the Scriptures; if he wanted to release them, he would sign his death warrant, but instead he leads his own out into the wilderness of his doctrine of men and devils and says: Here is Christ and there he is. And now one more thing. What has become of the law and the gospel in the hands of the pope? What does he teach and preach? It is true that the Romans still have the Ten Commandments, the apostolic symbol, the Our Father, absolution, baptism, Holy Communion, at least in part, etc. But what are these few grains among the mass of chaff that lies heaped up there? What these few drops of balm for the many wounded to death within the walls of this Babel? What these faint signs of life in the midst of the death that reigns there everywhere? What these few crumbs from the rich table of the great supper of our Lord? How infinitely great must be the power of Christ, who even there, in the midst of his mortal enemies, with a mighty hand maintains his kingdom and preserves his elect? Is not the foundation of faith overthrown and rejected there, that foundation of which Paul says: "No one can lay any other foundation than the one laid, Christ" (1 Cor. 3:11)? In the papacy they know of no original sin; the name of this sin is present with them, but not the content of this scriptural doctrine. The doctrine of justification by faith was condemned in the decisions of the Tridentine Council; in spite of the fact that the apostle Paul Gal. 1, 8. precisely speaks of

The Romans praise love against faith; they have turned this work of God into a work of men and, what is more, into a very attractive work of men. The Romans praise love against faith; they have made faith, this work of God, a work, and moreover a very unsightly work of men. Instead of two, they have seven sacraments, which act as mere works without any faith. The means of grace of Baptism and Holy Communion are distorted and mutilated. The monastic vows and their penance elevate them above baptism, and they have made Holy Communion a sacrifice in which the priests of all places offer Christ again and again in an unbloody manner, as a sacrifice for the living and the dead. Bread and wine, they believe, are transformed into the body and blood of Christ through the consecration, and the enjoyment of the cup by the laity is contrary to the clear words of the founder of this his testament forever and for centuries. (Marc. 14, 23. Matth. 26, 27.) And what shall we say further of all the other demon doctrines that are going on in the pope's church and are daily practiced among young and old, of which their cathedrals resound; of purgatory, of the adoration of the saints, of penance and confession, of the "monastic vows", of the rosary, etc.?

Is it possible? Rome teaches, confesses, defends all these abominations? These stones and scorpions are given to her starving children by the Mother Church, who is the only saint, instead of the bread of life, which she forcibly withholds from them! So many thousands, languishing in her bonds, she has led the wide way to hell, that they were eternally lost, she, whom our Lord also bought with his precious blood! And other thousands she has plunged into the heaviest temptations and fears, so that late and perhaps only at the hour of death they sobered up from the devil's snares, and learned to rely on the grace of God alone! They persecuted Christ's witnesses and drank their blood and devastated the earth, only for the sake of temporal well-being and to be able to rule here in this transitory world for a little while! So it is, no one can deny it and Rome least of all. So, if all this is so, it must be the Antichrist. The mass alone, this continual blasphemy, puts the mark of Cain of antichristianity on its forehead. Taken all in all: Voltarian unbelief, revolution, Mohamedanism, the Talmud, Mormonism, they do not hold a candle to Pabstism. Rome is the center of all enmity against God and His kingdom; it is the great armory of all evil spirits; the mother of fornication and of all abominations on earth. We have escaped its fetters. Shall we look back like Lot's wife? Shall we disregard what the Lord has done for us, forget the danger we have escaped, forget the hardship?

from which we are redeemed? Or may we become safe after three and a half centuries have passed since Luther nailed his theses to the castle church in Wittenberg? A relapse would be worse than the apostasy has been (2 Petr. 2, 21. 22.). Can we be deceived by the good things that the pope has done from time to time? Who is it who, though not quite openly, actually advocates the principle: 'Let us do evil, that good may come of it, and good, that we may sin the more? No, let us call Pabstism white white, black black, sour sour, sweet sweet, the anti-Christ; thus it will only be justified and we follow the word of the Lord: "Whoever confesses me before men, I will confess him before my heavenly Father. But whosoever shall deny me before men, him will I also deny before my heavenly Father (Matth. 10, 32. 33.).

M. R. E.

What wanton distortions and untruths Prof. G. Fritschel reports to Germany.

In the "Freimund", No. 32 and 33, a letter of the professor is reported, in which it says, among other things: "You will perhaps wish to hear something about the attitude of the Missourians towards the new General Synod. Admittedly, they are in a somewhat peculiar position. Initially, they looked at the whole matter rather over the shoulders. 1) With the high opinion that they have of themselves, 2) and with the

1) This is not true. The spread of rhyme doctrine and a final unification upon it has been the earnest endeavor of the Missouri Synod from the beginning. Long before the Iowans thought of it, indeed, before they were there, the Missouri Synod, with diligence and much trouble and expense, sought to initiate unity of mind among the American Lutherans by free conferences. The withdrawal of the Pennsylvanians from the old pseudo-Lutheran General Synod was therefore an object of heartfelt joy to it, because it was a sign of the right spirit. However, she did not consider the joining together of church bodies without unity in doctrine, especially in the most burning questions, to be a healthy diligence toward unity of spirit recommended by the apostle, but rather a hasty, faith-weak grasping for external greatness and an "external" hold on the outwardly great, old General Synod.

2) This is a silly figure of speech. If Fritschel means that the Missourians have a "high opinion" of themselves towards God, then he is setting himself up as a judge of hearts. But that is not what he wants to say, he only wants to say that the Missourians have a "high opinion" of themselves in relation to their teaching, their confession to others who do not teach and confess in the same way. And this is true, praise be to God that by grace he has given the Missouri Synod a firm heart and preserved it from the wavering, hypocritical, humble, miserable Union spirit. The Synod of Missouri has, for example, in the doctrine of church and ministry, chiliasm, antichrist, etc., the firm conviction through the Word of God that its doctrine is true and the counter-doctrine false, and therefore places its "Missouri" doctrine just as much higher, for example, above the Iowa views, as it places the Word of God above the delusion of man. Let Prof. Fritschel put his hand on his heart and ask himself: does he not hold his doctrine, his confession, the standpoint of his synod against all "counter-doctrines", confessions and standpoints, and especially against the "missourian" doctrine?

Iver disdain of all that is not wholly Missourian, they were of opinion3) that the whole enterprise, because it did not proceed from them, was a failed one, and would soon collapse. In the most dispositive manner 4) they spoke of it. The main representatives of the Missouri Synod chosen for the convention in Reading did not think it worth the trouble to come to Reading themselves, but sent through the only delegate present (who, by the way, in his milder position was perhaps better suited for this place than the rugged party leaders of the Missouri Synod, and who made a most pleasant and favorable impression on all present) the delegates of the Missouri Synod. Would to God all Missourians were like this!) a letter, wherein they declared that it was not time to effect a union of the different Synods, but that they must first be entirely united in the doctrine of the Church, the ministry, and the last things, before a new General Synod could be formed. Translated into good, honest German, this means that all must first have become Missourian down to the last button. 6)

One could hear Missourian pastors with whom one met, for instance, state quite openly that they expected nothing from the whole thing. The Missouri Synod did not understand the ecclesiastical situation. ?)

missourian for the only right one, the only ecclesiastical one? Does he not have "a" high, very high opinion of himself in this respect? Lutherans, who are not miserable indifferentists, but teach and confess and fight because they believe, do not use such hackneyed, meaningless phrases of "high opinions" regarding doctrine, but leave such to the grandiloquent, empty Union phrase-makers.

3) How does the great, all-knowing Fritschel know this "opinion" of ours? Greatness, talent, oratorical talent is good, only one does not have to want to be as great and omniscient as the dear God himself.

4) That is again against the truth. Prof. Fritschel loves to fatten up his Bavarian compatriots with purrs. But if the Bavarians only think a little, they will find out the untruth of the same by themselves. For how could the Missourians have come to attend the convention if "the whole enterprise" had seemed so useless to them that they had spoken about it "in the most disparaging manner"?

5) Here Fritschel knowingly distorts. For from the publicly read letter of the representatives he knew the opposite. The relocation of the convention from Pittsburgh to Reading and the extended colloquium in Buffalo were to blame for the fact that the representatives were not present.

6) So the doctrines of church and ministry, of the last things, etc., these important doctrines, taught by God, intervening so deeply in life, are to the liberal Iowans from their lofty open-question standpoint only trifles, meaningless things, "buttons," wretched, miserable buttons. Lutheran way is to be faithful even in small things, and only conscienceless unionists manufacture discernment doctrines, burning questions of faith with tailor's redens arten.

7) Now we will gladly let the Iowans take credit for the fact that they know how to conduct church politics more skillfully than we do; for that is what Fritschel wants to imply: we have lost the understanding of the "situation", but they are masters of it. O, the wretched church politics! What is the "situation" to us? God has not given us-

In the meantime, however, their view has already changed significantly. To their not insignificant astonishment, they see that the new General Synod would go their way, even if they do not join it. To their own greatest astonishment they see that the new General Synod has adopted such a basis of confession that even they, the Missourians, cannot find fault with it. Gradually the realization dawns in them what significance this movement has for the Lutheran Church in America. They themselves must now praise "the good ground on which the new General Synod has placed itself. They affirm that they are very fond of it, and if they attack some of its members harshly, it is only because "they desire in every way to promote the work in their small part. Against some of the synods represented in the Reading Convention they strike quite a different note than before, and to those who stand by and watch it is most interesting to see how the Missourians, whom certainly not even their enemy can accuse of exaggerated politeness, now make a friendly compliment, sometimes to one side, sometimes to the other. Especially to the Pennsylvania Synod they now always know how to say something binding and flattering. Also the dear Rev. Brobst, whom they had previously reviled in the most intemperate manner and attacked in a most hurtful, not to say mean, way, is now coming back into favor with them, about which we are heartily pleased. While they used to mock and ridicule his "Zeitschrift" and denigrate it wherever they could, the "Lutheran" now says of his calendar that it is "really good," and of his time-

We consider an ecclesiastical union in the case of differences of faith to be wrong, displeasing to God, because God's word demands a unity of "spirit", "of one mind and opinion"; and therefore we do not join the new "church council" as members. We would sin, act against our conscience, if we did. We have always acted according to this conscience of ours, and the holding of our earlier, free conferences, in which we first sought to achieve unity of faith, was based on it. And now the clever, church-political Fritschel thinks, yes, if we had understood the "situation", that is, if we had understood, foreseen, that the "Church Council" with the clever, skillful Iowans and their rubber elasticum principle of the open questions at the head, would certainly become such a large, important, tremendously influential body, occupying the whole American field, respected, loved, highly esteemed by the whole Lutheran world, or at least appear to become so in the future: then we would undoubtedly have acted more ecclesiastically, more wisely, more cleverly, more smartly, we would have driven our principle a little, bent our conscience a little, in order not to fall so completely behind and be outflanked by the great army. But we had neglected, not understood, to swing ourselves into the new Lutheran saddle, the "situation", now Iowa was sitting in the saddle and had the reins in its hand, and that annoyed us and made us so bitterly angry with Iowa, that was actually the "situation". Yes well, you Iowa church politicos, you happy situation catchers, you understand the Missouri - Synod and the motives of its actions! - Is it not obvious that the Iowans have a spirit quite different from that of Missouri?

writing, "the same breathes entirely the right spirit, especially the articles originating from the honored editor himself. "8)

If, by the way, the Missourians praise these brothers in the Eastern Synods, we can only be heartily pleased, for we, too, have come to appreciate and love these dear brothers quite dearly since we have become somewhat more acquainted with them.

Unfortunately, it seems as if the Missourians want to raise their unchristian hatred against some synods, which are so close to them in spite of some differences in the main, to the highest possible peak. It is hardly to be believed and not to be said at all, which hostility just in recent times, especially since the convention in Reading, the Missouri Synod displays against our Iowa Synod.9) ... Of the first part of the Dorpat report on the ecclesiastical position of the Iowa Synod, an excerpt had appeared in Brobst's Lutheran magazine without our knowledge. That we, according to the opinion of "Lehre und Wehre", had this excerpt inserted in Brobst's journal, is immediately used again as a new proof that the Iowa Synvde knows only one! 10) As mentioned above, this excerpt came into the Brobst'sche Zeitung without our prior knowledge. The "Lehre und Wehre" accuses us of having published it. "11)

8) Yes, that is how it is with clever church politicians, they cannot even imagine that others act in simplicity and sincerity without political sidelong glances. Fritschel tells his patrons with pleasure that the Missourians had not understood the "situation", now it is interesting to see how a light is gradually dawning on them, how the realization is gradually dawning in them what significance this movement has, and how they are now trying to turn back, to ingratiate themselves, in order not to lose the "situation" completely. We now struck a completely different tone, made friendly compliments in all directions, endeavored to say binding, flattering things (admittedly, we have not yet made it so far in the church-political, polite dance master arts that we also made "wagging visits"). We ask, where has true Lutheran character ever been shown at other synods without it being emphasized with joy and public recognition. The evidence is openly available in our journals. This is again one of Fritschel's usual mendacious representations.

9) This is again a distortion of the truth. Our position against the Iowans has for many years been that of open combat, and for a long time the Iowans in particular did so mildly, meekly, patiently, amicably, until, since the Reading Convention, they adopted a new church policy, now took up Goliath's armor, and on great journeys and in German and American papers made terrible lance thrusts against Missouri, vilifying and distorting it in the most insolent manner.

10) This is a blatant lie. In "Lehre und Wehre" it says the following: "This chiliastic (Iowa) synod turns to the likewise chiliastic University of Dorpat, gets an expert opinion from there and has it printed in Brobst's church magazine. Further, there is not one syllable in the article about Brobst's church magazine, not one syllable about the fact that the insertion of this excerpt into Brobst's magazine is a proof of the quatenus position of the Iowa Synod. Fritschel only lies about this in order to make us hated by Brobst as well as by the Bavarians.

11) "Lehre und Wehre" asks only: "Why is not the whole expert opinion published?" Now from this question the Iowa professor, that thoroughly dishonest man, again makes the above distortion.

Ecclesiastical - Contemporary.

America.

Cause of -the resignation of past. J. v. Brandt from the New York Synod. In a report of the New-York Synod in the "Luth. Zeitschrift," the reason for his resignation is given with the words: "since private confession is not in use in our Synod and is not demanded." This is contradicted by Rev. v. Brandt in the "Luth. Zeitschrift" No. 39: "This statement of the reason is not correct. The author, as the reporter of the proceedings, was only allowed and able to draw it from one of the questions which I addressed to the Synod in writing, and which, after they had been read out, he did not have the time or inclination to address in any way; thus, there was no public discussion of the matter at all, although there was a request from honorable people to address the individual questions in more detail. The question in question, however, reads as follows: According to the Lutheran doctrine, the sacrament of the altar is the true body and the true blood of our Lord Jesus Christ, which the communicant enjoys either for blessing or for judgment, according to 1 Cor. 11, 23-32.Lutheran preacher is not only a healer, but also a steward of the mysteries of God, according to 1 Cor. 4, 1 - if he has to take care in his small part that the sacrament is not profaned, according to the words of the Lord Jesus: "You shall not give the sanctuary to the dogs," Matth. 7, 6 - if he is also to be a pastor and watch over the souls according to Hebr. 13,17. - if he as such has to take care of the individual souls when they partake of the sacrament, in order to prevent them from enjoying the sacrament for judgment, - how can he do all this without a personal registration of the communicants, and without leaving him time for a possible pastoral conversation? Should not a personal registration for Holy Communion be the rule in a church? Should not a personal registration for Holy Communion be the rule in a Christian congregation according to the words of Scripture? Let all things be done honestly and orderly, 1 Cor. 14, 40,?- But in the New York Synod there is a lack of ecclesiastical discipline and in connection with this for the pastors the great danger of levity and unconscientiousness. This is a true reason why the undersigned asks for his dismissal."

The church assembly ;u ReaSlng. I>r. Münkel says about it in No. 35 of the "Neues Zeitblatt": "The attempt of the 15 or 16 Lutheran synods of North America to found a new general synod at Reading on the unabridged basis of the Lutheran confessions will be well remembered by the reader. As praiseworthy as this first beginning is, one must not expect everything from the beginning. If the Missouri and Norwegian Synods are still holding back, they did so in recognition of the great difficulties. At Reading, they had carefully tried to cover up every divergent move in order to first gain the point of unity. But if the roads diverge somewhere, then at some point the united ones will meet on different roads, sometimes even to say goodbye to each other. To want to unite is not always to be united. According to Brobst's "Lutheran Magazine", the Ohio Synod of June 13-19 reported on joining the Reading Union. Because of manifold difficulties one could not yet decide on an immediate connection. The following were mentioned as obstacles: "Chiliastic views, connection with secret societies, mixed communion, and granting the pulpit to false teachers." It was deemed necessary, so that one would not be guilty of other sins, to request the church assembly to declare itself against such errors and to demand the same from the associated synods." From another side, according to the report "Lehre und Wehre" (Doctrine and Wehren), the principles agreed upon at Reading concerning church government are being tapped, although it has not yet been determined in what sense the principles are to be understood. So there is still enough rubble and debris in the way, which must be cleared away before the building of unity can be erected on the site. The main question will be whether unity is really sought, or whether it is only a matter of using external unity for confirmation and reassurance in cherished errors, in order to have a freer field. In the latter case, nothing will come of the unification; and in the former case, the way will still be long. Regiment and constitution should be thought of least of all now. Unity in the constitution necessarily presupposes unity in doctrine.

Withdrawal of the Germans in the New York Ministry from the General Synod and formation of a new synod. We learn the following from the "Observer" of Sept. 13: At the recent meeting of the New York Ministry in Albany, reports were received from the congregations concerning the affiliation with the New General Synod, which showed that 12 congregations had voted in favor,

to remain with the old General Synod, 26 to separate from it, 5 had not yet taken any steps. A resolution was then introduced: "That we hereby dissolve the connection of the New York Ministry with the General Synod of the United States. Fifty voted for, 28 against, namely the English, who hereupon withdrew. The former then resolved: "That the proposed Constitution of the General Church Council of the Lutheran Church in North America be now acted upon, and delegates elected to represent it at the Convention to be called under this Constitution," deleting, however, from No. 4 of the "Fundamental Principles" the words: "Those who approach to sign the same must not only consent to use the same words, but must also use and understand these words in one and the same sense." (?) Furthermore, Rev. Dr. Stohlmann urged that the projected General Church Council send delegates to the old General Synod in order to maintain the friendliest relations with this body. The Ministry also decided to make the "Lutheran Herald," published by Mr. Ludwig in New York, its organ, and appointed Pastors Stohlmann, Rägener, and Drees as editors. -

How Dr. Stohlmann assesses the separation in the New York Synod. In the "Lutheran Herald" p. 42 it says: "We separate like Abraham and Lot. That was, that is, that remains the meaning. So it was publicly pronounced, so privately. Better people than writers of this will hold it and arrows from all kinds of quivers shall not frighten us, nor poison the old love and respect of the former brothers and housemates. They have only the One Catechism, so do we. The Angsb. Confession is the flag of those; of us, too." He supports the proposal: "exceptionally to send two delegates to each other, as a sign of unity." "Abraham and Lot and Lot and Abraham" are to "visit each other as brothers, as often as it concerns." But does not Dr. Stohlmann know that it is sin when brothers of one accord, brothers who have the same catechism and the same confession, separate and divide? What then is the comedy, the separation or the brotherhood?

Discovery in Syria. "Lovers of biblical antiquities will be pleased to hear that during the excavations now being made in Syria, a Hebrew house has been found at Nadir Sarape, dating from the second century BC. Some rooms with their utensils have been preserved completely intact; in them were found a number of Hebrew books, indicating that the house had been the property of a scholar. Besides the books of Moses and the Psalms of David, a collection of Hebrew poems was found, which are completely unknown to the Orientals of our days. These interesting relics, many of which bear traces of Egyptian origin, have been sent to the Asiatic Society in London." Thus reports the "Evangelist" of August 15. X.

A Russian Church Abuse. The Evangelist of August 29 reports the following: "The Emperor Alexander has recently published a decree in which he abolishes a peculiar usage which has long prevailed among the Russian clergy. In Russia, the priests form a kind of caste, and although their children also choose other professions, the priesthood is recruited exclusively from their own families. This usage had been extended to such an extent that not only did the priest's son naturally succeed his deceased father in office, but even when a priest died without sons, the income of the parish passed into the hands of the eldest daughter until she could find a priest willing to marry her and assume the official duties of the parish. This peculiar custom naturally gave rise to innumerable abuses and annoyances, which is why the imperial government felt compelled to intervene to save the Russian clergy from disgrace and contempt. Now, if in the future a priest dies, according to the provisions of the decree, the government will immediately take steps to fill the vacant position with a suitable candidate.

Misprint in the previous issue.

Page 299 line 22 from above read wide-layered instead of multi-layered.
Same line 28 from above read it instead of e r.
Page 301 line 15 from above read 2 Cor. 11, 20. instead of 17, 20.
The same line 13 from below is supposed to be closed after be the parenthesis.
Page 303 line 15 from the bottom read underneath instead of therefore the.
Page 305 line 14 from the bottom read Phokas instead of Rhetor.
Page 306 line 18 from below let instead of let.
The same line 16 from below read obdurate instead of hidden.
Page 308 line 19 from the top is to be deleted even.

Lehre und Wehre.

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Pastoral Theology Materials,
communicated by C. F. W. W.
(Continued.)

Note 7.

Marriages between orthodox believers and false believers are to be resisted by a preacher in all seriousness*), but, if the matter is no longer in integro, not to be hindered. Gerhard writes about this: "Although we consider it safest, best and most advisable that such persons unite in marriage who agree with each other in true knowledge and in the confession of the true religion, so that they can call upon and serve the true God with one mouth and heart according to the precepts of the divine word; However, if the unbelieving or irreligious person is not at the same time blasphemous and stiff-necked, but almost gives some hope that he will be converted, then, if the other Christian and orthodox part is well acquainted with the foundation of the Christian religion and there is no danger of seduction and persuasion, marriage may be permitted, especially if the man is Christian and orthodox, who by marriage obtains dominion over the unbelieving or irreligious woman. In a way, it can be related to this that God allowed the Israelites to take wives captured from other nations in war to marry, because it was not likely that a prisoner of war would make her master renounce the paternal religion. Further, the examples of Zudah and Josephus in Genesis 38:1, 41:45. If, however, the question is of such an unbeliever and heretic who associates blasphemy with his unbelief or with his heresy that overturns the foundation of religion, and who expressly professes to want to remain in his heresy, then we say that every believer and orthodox man must abstain from marriage with the same, and we can therefore hardly be led to suppose that marriages between persons of the same faith and orthodoxy are not permitted.

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*) Especially here, where it happens so often that the unbelieving or unbelieving man, even against the given promise, goes off with the orthodox woman and moves to areas where there are either only sectarian churches or no churches at all.

of unequal religion are to be permitted in certain cases." In the following, Gerhard gives several reasons why this should not be done: 1. the explicit divine prohibition (Ex. 34, 16. Deut. 7, 3. 4. Jos. 23,12. 1 Cor. 7, 39.), 2. the reasons attached to the prohibition, which show that the prohibition is not Levitical, but moral in nature (Neh. 13, 23, 1 Kings 11, 2, 3), 3. the experience that the usual consequence is apostasy (Gen. 6, 2, 26, 34, Judges 3, 5-7, 1 Kings 16, 31), 4. the resulting disadvantages, especially in regard to home worship, child rearing, etc., 5. the nature of the conjugal union, 6. the evil appearance given thereby, as if one disrespects the right faith, etc. (Loc. de conjug. § 387. 388.) The Leipzig theological faculty gave the following vote in 1620: "To the question whether a Lutheran person can enter into marriage with a stiff-necked Calvinist" person, who does not want to let himself be guided, and be married and blessed by the preachers? - We consider it necessary to answer that it is by no means advisable for a Lutheran person to enter into marriage in this way,*) since matrimony with persons of false doctrine and religion never works out well, but brings much harm, as the examples in God's Word and especially in the friendship of the house of Jehoshaphat with the house of Ahab in 2 Chron. 18-22 and in daily experience show. However, if such a marriage had been made between a Lutheran and a stiff-necked Calvinist, a preacher would not be able to deny them copulation and benediction (because such things have nothing to do with religion and the erring person might still be won over in time I Cor. 7, 16.)". (Thesaur. consil. by Dedekennus. III, 242.)

Balduin writes: "The Jews are not allowed to marry Christian children" because of the danger of seduction. Therefore, in the Jus civile, marriage between Jews and Christians is forbidden under capital punishment. It should be noted, however, that this law speaks of the marriage that one wants to enter into, but of an already existing one Paul teaches 1 Cor. 7, 13: If a woman has an unbelieving husband, and he takes pleasure in dwelling with her, let her not separate from him. For the unbelieving husband is sanctified through the wife,' etc." (Tractat, de cas. consc. p. 193.) Therefore, no righteous servant of Christ will understand himself to bless such a marriage.

Note 8.

If Muhamedans or pagans (Mormons), who until then lived in polygamy, convert, then only their first wife is to be recognized as wife and to insist that they dismiss the other alleged wives. Gerhard writes: "Bellarmin says: If the unbeliever, the

*) Of course, this is most annoying when it happens on the part of even a preacher.

If a man who lives in polygamy comes to baptism, he is to be required to dismiss all wives except the first, because only marriage to the first is a true marriage. This assertion is based on the foundation that polygamy is contrary to divine and natural law; but what is contrary to the law of nature is also forbidden to pagans outside the church, and there is no human dispensation in it, since the inferior cannot abrogate the law of the superior. And to this opinion, as that which is safer for consciences, we accede." (L. c. § 226.)

Note 9.

Whether widows are allowed to remarry within the year of mourning, Joh. Gerhard Loc. Theol., Loc. XXVIII, § 198 - 200: "By civil law, a widow who marries within the year of mourning is branded with infamy (cf. Corpus juris), for which they cite two reasons: first, so that there is no confusion of descendants, because those premature and hasty widow marriages (as the emperors call them in the Corpus juris) can give the opportunity for the son of the previous spouse to be foisted on the later one or that of the later one on the previous one, and thus the true and rightful heir is defrauded of his paternal inheritance, but a false and impious heir comes into possession of the goods to which the other is entitled according to natural and international law; Secondly, so that public respectability is not violated, because a woman owes her husband love and respect, and if she therefore immediately rushes to the second marriage, it will seem as if she has immediately put the love and memory of the previous husband out of her mind. And not only the woman herself becomes infamous who marries within the year of mourning, but also the husband who brings her home with knowledge, and the father who consented to such marriage of his son, and the father of the woman who consented to it (see Corpus juris). As for widowers, they say that they are not forced by law to mourn their wives, and that they are therefore allowed to remarry immediately, because there is no confusion of offspring to worry about.

Regarding the first part, the widows are rightly commanded to observe the mourning period for the reasons given, to which others may be added, (namely, that even the animals abstain from mating after conception;) because too hasty a marriage is seldom free from the suspicion of adultery or poisoning; because it cannot please the later man who has so quickly put aside the memory of the former; because according to the laws and customs of almost all peoples those untimely marriages are inadmissible, as is known from William Lambert's Archaeonomia. in which he recites, among other things, the law given by the Danish king Kanut 500 years ago: 'Widows shall wait twice six months, and only then marry whom they wish. If

but if a woman marries before one year, she shall be punished for the dowry and deprived of all the property left by her former husband, and all this shall be given to the next of kin'. The ancient Romans set ten months of mourning for the spouse. Plutarch says in the Numa: "The women remained widows for ten months from the death of their husbands; if one married before the expiration of the tenth month, she had to sacrifice a pregnant cow according to the laws of Numa" - (in the months that mark the extreme time of birth). Valentinian or Theodosius added two, and thus wanted that a full year be dedicated by the woman to mourning. Apulejus gives another reason, because the untimeliness of the wedding would fill the men of the husband to be mourned with righteous indignation.

In canon law, this imperial decree is abolished and the widow is allowed to marry even within the year of mourning. It says: "Not infamous are all those who declare the secular laws infamous, which we must confess of the one who marries within the period of mourning, since the marriages of today are governed by the law of heaven and not by the law of the secular forum, and according to the law of heaven the woman after the death of the husband is free from the law that concerns the husband, she marries whom she wants. Urban III, in the Oorpus zuris canouiei: Since the apostle says that a woman, after the death of her husband, is free from the law concerning her husband, and marries in the Lord to whom she wills, the infamy of this is abolished by the permission and authority of the apostle. The same is repeated by Innocent III.

But we cannot approve this provision of canon law, since it is contrary to public respectability, and results in confusion and uncertainty of offspring, and even increases the suspicion of a crime. It also has no basis in 1 Cor. 7, 39, because 1) the freedom to marry, which came into being as a result of the death of the first husband, does not abolish the laws and respectability, otherwise a widow could also marry those who are related to her by blood. Rather, in our judgment, we can only do what we can honorably and justly. 2) The apostle does not speak both of the time of marriage and of the person to whom she might marry, for he does not say: when she wills, but: to whom she wills. Now, if this indefinite freedom to marry whom she wills is necessarily to be so limited that it does not contravene the laws of forbidden degrees of kinship, the freedom must, however, also be limited with respect to time according to respectability and reasonable grounds. 3) The apostle expressly adds: she marries whom she wills; only that it be done in the Lord, which text also understands this in itself, that the new marriage be entered into in true fear of God and that nothing be added to the respectability pleasing to God and approved by men.

The same apostle commands the widow to marry within the year of mourning. 4) The same apostle commands Christians in Romans 12:1 to be subject to the authorities when they command honorable things, which Peter also repeats in the first epistle 2:13: but the decree of the authorities that forbids widows to marry within the year of mourning is based on honorable and just grounds. The same apostle Paul requires Phil. 4, 8. that we should consider what is honorable and what is just: but such a marriage has the stain of infamy; that we should make an effort to be honorable before all men: but such a marriage is not honorable. 5) If widows may not be kept from marriage during the year of mourning because of the freedom of marriage established by the apostle, why then do they keep the whole spiritual estate entirely from marriage? why do they maintain that marriage is prevented because of spiritual relationship? why do they introduce so many forbidden degrees? and so forth. If they think that in these and similar ordinances of canon law no obstacle is thrown in the way of the freedom of marriage, why do they claim this about the prohibition of civil law, which is based on the most reasonable grounds?

As for the second part, we consider it reasonable that even widowers should not remarry during the period of the year of mourning, or at least half a year from the death of their first wife. For although they are not exactly bound to do so by a divine or civil right; although the first reason, namely confusion of offspring, is omitted in the case of men: yet the second reason, namely public respectability, also holds good in their case. For a man does not seem to have been devoted with sincere love to the spouse whose memory he immediately puts aside with the death of the same, and without public annoyance the new marriage covenant is not concluded over the fresh burial mound of the first wife. That some time had passed between the death of Sarah and the second marriage of Abraham is shown by the Mosaic narrative. Although, therefore, those who rush to the second marriage after the death of the first wife do not fall into the infamy of the law, as Seneca saws: "No definite period of mourning is set for men, because none belongs to respectability": yet they can hardly be free from the infamy of the deed and from the suspicion of frivolity and incontinence. It is inhuman 'to see the funeral of one's own with the same eyes with which one saw them, to carry their memory out with their corpse, and not to be moved in consequence of the first rupture of the family bond,' says the same Seneca: but now this mourning is manifested most of all by abstaining from a new marriage."

(To be continued.) ---------- --

(Submitted by Dr. W. Sihler.)

A serious concern.

In the "Lutheran and Missionary" of October 3, whose editors are three notable members of the Pennsylvania Synod and one a member of the Pittsburgh Synod, there is the following passage under the heading: "What is the meaning of the observance of a Lutheran Jubilee by the so-called General Synod"?

"Now we have here a certain religious organization, which calls itself: 'The General Synod of the Evangelical Lutheran Church.' Even its friends admit, that it has only a shadowy existence, that it possesses no legislative, executive or judicial powers, that it cannot for instance license or ordain any one, define doctrines or exercise any authority whatever. It is simply by its own confession an 'advisory body' that is to say it may like any private individual give *advise,* that is all".

Since there is only the letter W. under this essay, I am compelled to address some questions to the above-mentioned editors of the journal, who in any case represent this submission and at the same time belong to the most distinguished spokesmen for the rapid formation of the orthodox Lutheran "Church Council".

So my first question is: 1) Where is it written in God's Word and where is it testified in the Lutheran Confession that any representative church or ecclesiastical body has a legislative power? Such an assertion is contrary to the Gospel and the nature of the New Testament Protestant Church. For it consists under its one Head and Lord, Christ, only of brethren who are governed outwardly by His word and inwardly by faith and obedience, as the Lord says: "One is your Master, Christ; but you are brethren. The church of Christ does not know, nor does it wish to know, of any other law than that which God Himself has written in the heart and contained in the ten commandments, counting that which in these only bound the Jews to obedience. So, according to the evangelical nature of the church of Christ, there can be no talk of a legislation, of a superordination and subordination uniting the consciences, of a positive contrast between those who govern and those who obey, either in a local congregation or in its entirety: just as little is this permissible in a representative church, an ecclesiastical body, a synodal association. For it is impossible for the latter to possess and administer something that the Christian congregations it represents do not have, nor do they want to have, and thus cannot transfer it for administration.

The assertion of a "legislative power" of an ecclesiastical body transforms the Church of Christ into a state, where, however, the giving and carrying out of certain positive civil laws is entirely in its place, but where not faith and love, but the fear of the law, is the only thing that can be done.

of punishment and the servile spirit is present. And at the same time, in the ecclesiastical sphere, such an assertion is a backward movement into the papacy, and quite unevangelical, that is, un-Lutheran.

2) What is meant by the executive power of the synod? Hardly anything else than that the synod is entitled to impose ecclesiastical penance and punishment on those who do not obey its laws. But this would also be an apostasy from the Gospel and a relapse into the civil-legal or Old Testament or Papist regime of punishment; for just as the Church of the Gospel has wedge laws to give, so it has none to execute.

3) What is the opinion that the synod is capable of exercising judicial power? So, according to the Gospel, "The minister judges everything and is judged by no one". Likewise, St. Paul writes to the Corinthians: "Judge ye what I say". Yes, is not the written word of God clear enough to judge in given cases? Does not every church have the right and the night to act according to this word and, for example, to proceed in cases of church discipline and banishment according to Matth. 18? Or is it obligated according to God's word to carry this right and power to the synod for exercise? And is the final judgment therefore legally binding and valid, because it was passed by the synod?

4) What is wrong with the so-called General Synod that it calls itself only a "deliberative body"? If God would, there would be nothing else to reproach it; for in this it is quite right, although it has hardly made this statement of itself out of clear knowledge of the evangelical nature of the church of Christ and of each individual congregation, but out of customary expediency and currying favor with the Lord omnes. Before God, and of course under God and His Word, each individual Christian congregation is absolutely sovereign and has no other command from Christ than to establish the preaching ministry among themselves, so that the Word of God may be preached publicly in a pure and unadulterated manner and the sacraments administered according to the Gospel. It is by no means a matter of faith and confession that, for example, orthodox Lutheran congregations in this country come together in an orderly synodal association, as was not the case with the apostolic congregations. For even the apostles do not regard themselves as legislators and regents of the church, and in this sense as governors of Christ, but as spiritual fathers and loving admonishers of their congregations and as helpers of their joy; And even if they sometimes used salutary punishment against the naughty flesh of their spiritual children, this consisted in nothing other than the rod of woe, in the divine law, but not in all kinds of "human" church punishments, as these unfortunately arose early enough with the clouding of the evangelical preaching, through legal-work admixture in the church.

The union of orthodox, i.e. Lutheran, congregations at the

the same reason and in the same bond of confession to a synodal association is simply a matter of Christian freedom in the service of love, in order to cooperate in all ways with united forces for the preservation and expansion of the Church and to promote the glory of God all the more in such fraternal vigorous union.

If this is the case, a Lutheran synod has no other authority against the individual congregations it represents than to serve them in love, that is, to advise them, to punish and admonish them fraternally where necessary, to entice them to good works with the gospel, in short, to behave toward them in a friendly and fraternal manner. In this it has no other power than that of the divine word, which, however, has no other power and effect than it has in and of itself, e.g. in the concerns and expert opinions requested by it and in the application to cases presented. In the field of synods, which are only a human order and move within Christian freedom, there can be no commanding and obeying in the same way as in the field of the family and the state; for here, according to God's order, the children and subjects owe unconditional obedience to the fathers and the authorities, provided they command nothing contrary to the divine moral law; indeed, even the hearers of a Christian congregation have to obey their teacher absolutely, provided he guides God's word correctly. All this clearly requires the fourth commandment.

In the field of representative ecclesiastical bodies, however, in which the ecclesiastical teaching authority and the audience of the individual congregations are represented, as is the case in the Lutheran synods here, the situation is different.

Here, a mutual legal and obligatory relationship can only occur in a derived way. And this happens when the individual congregations transfer certain rights of their self-government, which are proper and competent to each individual according to the Gospel, to the synod in a certain restriction for exercise and administration.

For example the congregations may delegate to the synod the right to appoint and supervise teachers at their ecclesiastical teaching institutions, furthermore the right of the praeses to visit or officially visit the individual congregations in order to take cognizance of the doctrine and conduct of the pastors and of the condition of the congregations and to report thereon to the synod, likewise the right to take care of orthodox hymnals, catechisms, agendas and schoolbooks, no less the right that no banishment be carried out in a congregation without the precise insight and consent of the praeses, etc., etc., etc. etc.

For all this is essentially and properly rooted in each individual congregation, even if there were only two or three believers in it, in whose name the others also exercise this right of conferral; and the synod, in accepting this conferred right, assumes to-

The synod also has a duty of responsibility towards the congregations with regard to the manner of administration of the rights conferred and assumed. Again, just as the congregations of the synodal association have the right to supervise the administrative activities of the synod and, for example, not to have the synod impose on them any catechism or hymnal contrary to the confession. At the same time, they have the duty not to impede and hinder the administrative activity of the synod by unfounded distrust, arrogant selfishness, unauthorized interference, in short, by carnal abuse of Christian freedom and its rights of sovereignty against love and humility, insofar as this is in accordance with the word of God and the confession of the church.

This is the true relationship between Lutheran congregations and the synods representing them, according to the gospel and the evangelical nature of the New Testament church. It would therefore be a pernicious interference of human laws in the gospel, a reprehensible violation of the brotherly relationship in the church of Christ, a new yoke on the necks of the disciples, if any synod or association of special synods were to seek to establish any power for itself, to exercise an ecclesiastical rule by its own arrogant authority. It is, of course, a widespread delusion of our time, and unfortunately also within the Lutheran Church, as if the welfare of the Church would be most promoted and the destructive onslaught of the unbelieving churchless would be most effectively warded off by a quite powerful church regiment.

But this is a foolish conceit and self-deception. For no human church government, no matter how salutary and wisely ordered and not contrary to the Gospel, is able to plant and maintain true faith in Christ and love in the hearts and to give the Holy Spirit, by which alone the church of Christ is maintained and expanded and unity in the spirit is generated and cultivated. No church regime, no matter how good, can give the faithful strength and courage to repel the attacks of the unbelievers and to stand victoriously against them. Only the Lord Christ, who is essentially and truly in charge, and who governs his saints through his word and preaching ministry and through faith, is able to do both, so that they remain steadfast in the apostles' teachings and become ever more intimately one heart and soul in love, as they also fight the good fight of faith outwardly with the spiritual armor according to Ephesians 6, and as faithful confessors of Christ and his gospel destroy the bulwarks of Satan in many a heart. May God in mercy preserve the intended "church assembly" so that it does not fall into the erroneous and pernicious practice of wanting to give the church a firmer stance and form and stronger cooperation by setting up a synodal power that is contrary to the Gospel and made human.

Responsum.

(Taken from the first quarterly issue 1868 of Guericke's "Zeitschrift").

Dr. Guericke in Halle.

Reverend Sir!

In that we, the undersigned, dare to address this letter to you in the name of an American Lutheran Synod, in order to ask for your friendly opinion in a matter of the utmost importance for our Synod, and indeed for the entire Lutheran Church in America, we are carried by the hope that your faithful concern for the welfare of our dear Lutheran Church, which is well known throughout the Church, will move you to lend a sympathetic ear to the matter which we wish to bring before you, and to give it your loving attention.

You are well aware, Reverend Sir, how for a number of years the Lutheran Church in America in particular has been deeply troubled and shaken by the controversy over the doctrine of the Church, the ministry and the last things. And it is certainly the fervent wish of every Lutheran Christian that the division and discord which so devastates the vineyard of God be eliminated and dealt with. It is this same ardent wish that prompts us to address this letter to you.

Allow us to describe the ecclesiastical position taken by the Lutheran Synod of Iowa in a few words, and with reference to the documents published by it. According to our knowledge, the most important and first necessary thing for the American Lutheran Church is not that the doctrinal questions concerning the individual churches are fought out and that a completely unanimous opinion is reached on all the disputed points, which is not possible in a short time, if ever, but we consider the most important thing, and what would serve the church above all for peace, to be that an understanding is reached on the meaning and value of the factually existing differences.

But it is precisely in the assessment of the value of these differences and in the ecclesiastical behavior connected with them that our synod differs significantly from some other Lutheran synods of this country, with whom we live in ecclesiastical peace and harmony. It **is** our most ardent wish to live in ecclesiastical peace and harmony with them. For in the Lutheran Church of America there is not a single There is no small number of those in the Lutheran Church in America who are of the opinion that agreement in every aspect of doctrine, however subordinate, is absolutely necessary for ecclesiastical fellowship, the conversion of Israel and the 1000-year kingdom, who want to deny the name of a true Lutheran to those who do not find in the Pabstium the complete and final fulfillment of the prophecies of the Scriptures concerning the Antichrist.

those who find any chiliasm taught in Scripture declare themselves apostates from the confession of the Lutheran Church, - yes, who also do not hesitate to organize hostile counter-meiudes within the parochial boundaries of such pastors who have a dissenting opinion on these points, under the pretext that false teachings are being led in those congregations.

The German Lutheran Synod of Iowa, on the other hand, has at all times held the principle that a difference of opinion on the questions of the ministry and the last things which are at present in dispute in the Lutheran Church, and which do not concern the ground of faith and the way to salvation, is not ecclesiastically divisive, but rather that even those who hold different views on these points can stand in complete communion of faith and be in complete agreement on the confession established by the church. We do not say that the difference of opinion in this matter is entirely irrelevant, but that it is not so important as to annul the communion of faith and ecclesiastical unity. We are not of the opinion that the doctrinal questions mentioned should not be disputed at all, but we do think that they should be disputed in peace and love, without spitefulness, and without tearing apart the ecclesiastical community, not as articles of faith, but as theologumena. And because the doctrinal questions in question lie rather far from the center of the doctrine of salvation, because they also belong to the area of theologumena, for the examination of which not only a simple Christian but also a theological understanding is necessary, and finally, because no unanimous consensus has yet emerged on these matters in the Lutheran Church, we are of the opinion that these matters, or at least the most disputed ones, are best excluded entirely from the church kerygma, and that one should refrain from transplanting the struggle, which by its very nature is a theological-scientific one, into the congregations, and from giving it an importance that it does not deserve. In short, we consider the above-mentioned controversial doctrines as open questions, i.e., as questions about which opinions can differ without prejudice to the community of faith and ecclesiastical unity.

Since, however, with the ecclesiastical current prevailing in wide circles here in this country, many are confused in their conscience, and consider the difference of which we speak a reason for the dissolution of ecclesiastical fellowship, and since we ourselves are also immensely interested in hearing the opinion of the Lutheran church on the present church controversy in America and on the position which our Iowa Synod occupies in it, and about the position of our Iowa Synod in the same, we have decided, in the name of Jesus, to seek the opinion of a number of the more respected theologians of the Lutheran Church, and we take the liberty of humbly requesting you, Reverend Sir, to state in an opinion:

"Whether the position maintained by the Evangelical Lutheran Synod of Iowa in the present controversy within the American Lutheran Church, as the same is set forth in the enclosed Synodal Report of 1864, pp. 38 et seq, in an official synodical statement, and in the memorandum also enclosed, written on the occasion of the 10th anniversary of the foundation of the synod, and according to which the disputed doctrines of the ministry and of the last things are declared to be open questions which do not divide the church, is one corresponding to the sense and spirit of the Lutheran church, or contrary to its principles."

further, "whether a doctrine of the last things, in which a personal Antichrist, a future conversion of Israel, a 1000-year kingdom is taught, is justified within the Lutheran Church, if only the boundary lines drawn in the 17th article of the Augsburg Confession are not otherwise crossed and fanatical excesses are avoided."

With all due respect subscribe

In the name and on behalf of the Iowa Evangelical Lutheran Synod G. Großmann. Gottfr. Fritschel.

Wartburg, Strawberry Point, Clayton Co, Iowa, May 17, 1866. .

Halle, 20 Dec. 1866.

Highly venerable,

Distinguished gentlemen and brothers!

I am not at liberty to reply to your honorable letter of May 17 of this year (which, however, reached me only a short time ago!) in a respectful and open manner as is my duty:

The mentioned questions about the doctrines of the church, of the spiritual office and of the last things (especially of the Antichrist, of the conversion of Israel and of the 1000-year kingdom) are, however, open questions for us Lutherans insofar as there are not quite definite explanations of them in our confessional writings and insofar as there is not unanimity about them in the newer Lutheran theology.

However, I believe that they are not open questions in the sense you refer to and with the consequences you suggest. A healthy interpretation of Scripture easily leads to clarity about these questions, and the analogy of the truly confessional, purely evangelical faith clears up the uncertainty about them; the reason for faith and the path to salvation do not remain unaffected by this; they are therefore by no means mere theologumena; nor is the consensus of the older orthodox evangelical theology about them even dubious; and from all of these

For these reasons, it would not be in the spirit of our church to remain silent about them or to put them on the back burner.

As far as these 5 sentences are concerned in detail, I have to deny myself at this fleeting place to treat the questions exegetically and according to the analogy of faith. A book would have to be written about it, and a result could not be presented without contradiction. As for the second, the doctrine of the church and of the ministry is now notoriously presented by Lutheran theologians in such a way that this debate differs from the Roman Catholic one only in the doctrines, but not in the basic principles, and should finally, logically, merge into it; for the path of salvation, however, it is not indifferent whether one thinks evangelically or papistically. And the same does not remain intact through chiliasm etc. either. Chiliasm distracts the mind from the first appearance of Christ and its blessings, the atonement and justification by faith alone, as from something supposedly lesser, and fills it almost exclusively with the hope of a second future; but to put hope in the place of faith does not leave the foundation of faith intact; the evangelical material principle is thereby pushed out of the center of doctrine into the periphery and something subordinate is placed in the center. - Furthermore, objects that are so essentially connected with the evangelical center must not be regarded as mere theologumena. In no case are they more or less mere theologumena nnd more or less removed from the view of non-theologians and to be taken from the doctrine of salvation than, for example, the Union question and the Calvinist-Lutheran question of the Lord's Supper, and a theologian who has fought against the Union question for more than an age at all sacrifices, in spite of all opposing objections about the theologumenal character of this question, will never be able to judge the questions referred to in such a way, as if somehow error may be granted a right, as if it were not always true that a little leaven acidifies the whole mass, as if the past disreputable days of "the spirit of moderation and mildness", which wanted to put an end to all certainty of faith, were still (or again) the present ones. - In fact, there is hardly a single one of our faithful Lutheran theologians who, until the middle of the 18th century, taught about church and ministry in such a way as Löhe, Grabau and the Breslau Oberkirchenkollegium, or who defended Chiliasm with its individual future antichrist, its 1000-year empire and its general conversion of Jews. The representatives of these latter views in particular were probably only mystically, pietistically, enthusiastically infected persons; and also in the Augsburg Confession one will hardly find only borderlines between Chiliasm and its

The Jews, too, hope for a future of the Messiah, but they disdain and disparage Christ's lowly past and invisible present. The Jews, too, hope for a future of the Messiah, while they disdain and disparage faith in Christ's lowly past and invisible present. - Finally, it is impossible in accordance with the spirit of the Lutheran Church to take not only the holy Scriptures and the analogy of faith, but somehow the consideration of the church community as the standard in doctrinal disputes, to turn articles of faith factually into adiaphora, to present two different teachings on important doctrinal points, even if only temporarily, as something normal, and to want to maintain church peace somehow at the expense of divine truth. That would be a different spirit than Luther's, and once left open and authorized, it would easily eat away at itself like cancer until it had destroyed the foundations of the faith as well.

However, as little as the aforementioned questions may be regarded as open in the ideal Lutheran church, in the Lutheran church as it exists according to idea and confession, they have a good right to be spared and tolerated for the time being. The letter of the confessions, as already noted above, does not make a decisive appearance here; the newer Lutheran theology is fissured here, and even in the older one since the beginning of the 18th century, respectable names emerge (I mention only Crusius, Bengel, Spener), who differed in regard to the last things. But what is practically the main thing, who in our time can boast of the fresh, full, strong plerophoria of the faith of our evangelical ancestors? All of us would have to climb up the solid rock, on which they were already born, with great difficulty and hard struggles. And who would have already reached its summit? At present, it must be enough for us to have someone's will to choose this and no other rock as a refuge for his soul, to be and to remain a son of the Reformation. How would a Lutheran church fellowship be possible in our days if such care was not taken of its individual members? And if the carrying of the weak must now apply where it is a matter of the sick in unionist or other sympathies, how should it not apply where it is a matter of those who have not yet penetrated to full evangelical truth and clarity in the doctrine of church, ministry and last things? But if we consider it historically theological good fortune that not even in the 17th century a new evangelical-ecclesiastical confession came to the fore against syncretism and in the 18th century against pietism, but rather that syncretists and pietists were kept in church fellowship: how should we, in view of the weaknesses of our miserable time in regard to the questions mentioned, just now in regard to them the theoretical firmness of the church?

What do you think of the creation of a new confession or the practical, sharpened interpretation and assertion of the old confession? To the question, then, whether one may and should at this time, in view of the present church times, hold church fellowship with weak Lutherans of the designated category, I answer unhesitatingly and confidently my yes.

With heartfelt respect and brotherly love

Your

most sincerely devoted

AnDr. H. E. F. Guericke.

the honorable gentlemen

G. Großmann and G. Fritschel as representatives of the Evangelical Lutheran Church.

Synod of Iowa.

Litterary Intelligences.

Israel in World History. A lecture by Paul Cassel. 2nd edition. Berlin (Beck) 1866. 26 (actually 32) p. cl.8. 4Ngr.

This witty lecture was sold out in the first edition within a few weeks, so that a second edition became necessary. It has also been translated into English in the meantime. In a most attractive, meaningful way the thought is carried out: "What Abraham was, his people will be, in world history the prophet. His profession in the world is active and passive prophecy." Prophets, however, are "not foretellers in the common sense, but utterers, speakers, witnesses, and proclaimers of their Lord." Such a "prophet of light and of judgment, of comfort and of banishment, of the fire of love and of wrath" is Israel in world history, - "everywhere the prophet of fulfillment." In a truly shocking way the author shows how in the course of time the Jewish people was repaid for what they owed to Jesus Christ, the apostles and the first Christians. Just as deeply as true he grasps Israel's position to the peoples of all centuries. Especially noteworthy is his judgment concerning the present. According to his, and also our, conviction "rationalism and revolution belong to the decisive crises of the modern history of peoples. It is to the former and not to the latter that one must attribute the present conditions of Israel." Yet rationalism is Israel's staunch enemy. Many Jews regard it as their "emancipirer" ; they are mistaken. "Rationalism and its Emancipation is the modern Barcochba, who presents himself as the son of stars, and is invented as the son of lies." And fully the revolution that

The fact that the hatred of the Jews has been replaced by the hatred of Christians will never bring salvation to the people of Abraham. - And Israel's future? Unfortunately, it is not quite clear what Father C. thinks of "the eternal Jews" (pp. 16 f. and 26). We find him prophesied in the holy scriptures, not as an "aged wanderer", but as a "prophet of judgment" of hardening. Therefore we do not expect a conversion of the Jewish people.

(Ströbel.)

On the state after death. By H. W. Rinck, pastor of the Lutheran congregation in Elberfeld. 2nd edition. Ludwigsburg and Basel (Balmer and Niehm) 1866. XIII and 382 pp. gr. 8. 1 thlr.

This second, "extended and partly revised", edition also deals first with the concepts of body, soul and spirit, then with the ideas of the heavenly, sidereal and subterranean regions, finally with the doctrines of death, Hades, paradise and hell, as well as of the first and second resurrection, the 1000-year kingdom, the last judgment, eternal bliss and damnation. We have already spoken about this at the first beginning and also otherwise in this magazine, so we only want to remark the following. It may be that "some" have really "received real impressions of eternity" from R.'s discussions: for the pure, everything is pure. For other readers, however, the book may have become soul-destroying, for the following reasons: 1. the whole circle of ideas it introduces is of such a kind that even Rinck cannot help but repeatedly quarrel with his most trusted colleagues and advisors, because their disguised wisdom is that the holy scripture is nothing, Christ little, and mystical speculation all in all. But also R. is hardly half escaped from these ideas; for 2. **he does** indeed arm his "friends": "Let us leave the brooding! let us bend under the written word of God!" But he himself knows no "firm" Word of God, but only a "waxen" Bible doctrine, a collection of "chaotic, turbid ideas going through one another" of the prophets and apostles, who, as he asserts, know but little of "all the truths of the doctrine of salvation, because they still lack the light of revelation." That R. denies "the inspiration of the sacred writers" is told him even by his most intimate friends. He also states at length (pp. 242-254) that a great many people, without faith in Jesus Christ, would be justified and saved only "by the works of the law. 4 He also **confesses** with Oetinger: "In the body of man, as it came forth from the hand of **the** Creator, the powers of death were subject to the powers of life. But as soon as the forces of death had risen, a disruption resulted in him, which later leads to the separation of the soul from the body." And elsewhere: "the place of damnation is created by God", "hell is the reverse side of the

Creation." In the future, therefore, we will have to add death, Hades and Gehenna to the first article of the Creed, in addition to heaven and earth. 5. Furthermore, R. adopts the well-known statement of Oetinger: "Corporeality is the end of the ways of God. This sentence conceals a finely veiled materialism. One should note: R. cannot even think of the Godhead, let alone the angels, demons and souls, without corporeality. The body is the essence for him; what he calls the "spirit" belongs to the physical dynamics, not to the dogmatic pneumatology. Between his and Moleschott's conceptions of the "spirit", there are important points of contact. - Finally, we are afraid of this cabalistic theosophy. Whoever wants to draw his belief in "the hereafter" from magical and necromantic sources; we, unplagued by premature curiosity, base our eschatology on the simple conclusions of the holy scriptures, not on the pompous chatter of lying pythons.

(Ströbel.)

The meaning of the Holy Spirit concerning the resurrection of the body and eternal life. Ludwigsburg and Basel (Balmer u. Riehm) 1866. 170 p. gr.8. 24 Ngr.

A "biblical-theological study," - which makes the "intemperate proposal" to amend the conclusion of the 3rd article in the Lutheran Small Catechism as follows: "In which Christianity I, together with all believers, through him have daily abundant forgiveness of all sins, and in his power shall rise again at the last day and inherit eternal life." We cannot consider the work to be a mature fruit of sound theology. For, on the one hand, only some of the main propositions are correct, others, however, are completely wrong (especially that of the "subjective resurrection principle"); then, in the execution, the true is almost overgrown by the false. The unnamed author went to school too much with the "theosophists" and semi-rationalists, too little with the reformers. Serious, even partly gruesome errors occur in the book. For example, the Holy Trinity is said to consist in a "marriage" between the Father and the Son, but the Holy Spirit forms the "blessing of the children" that springs from it. In general, the author is seriously advised to devote more conscientious study to the ecclesiastical doctrine of the Trinity and to make his understanding of it accessible not through the concept of "love" but through that of the person. Then he will not only find "Luther's catechism" completely correct, but will also answer the master question of all cross-headed people: "Why are and must be just three persons in the divine being, why not more or less"? - we will immediately find the striking answer that even a well-trained sextant is able to give: of the persons there are always three, never one or two, never four, five or more; they are called: I, you, he. (Str.)

Christ, the firstfruits of those who have fallen asleep. A Biblical Proof of the Doctrine of the Second Coming. By W. F. Stroh, pastor in Grönbach. Stuttgart (Steinkopf) 1866. 112 p. 8. 9 Ngr.

"Straw!" Nomen et omen. No vulgar rationalist has rejected the Christian doctrine of eternal damnation more brazenly than this thevsophical mystic, no Dr. Paulus Hot has exegeseded more arbitrarily, no Büchner has philosophized more materialistically. And such spirits are called "believers"! Would that all faithful Protestants would recognize in time the danger threatening from this side! Would that one could generally see through the vile arrogance with which the self-sufficient theosophists barely look over their shoulders at the apostolic Christ, the holy Scriptures, justification by faith alone, the Reformation and its benefits! Blumhardt's statement at the Altenburg Kirchentag deserves far more attention than it has received so far: "Our believers are deep in crypto-Renanism." It is now necessary to seriously ask ourselves whether the way of salvation of the divine word or that of theosophical mysticism is the right one, whether we should desire gold, silver and precious stones or wood, hay and straw, whether the historical Jesus or the mystical EgoJpse will save us from sin, death and hell. Everybody may decide for himself; the limping on both sides leads to ruin. - Now another revelation from your Theosophist-Libell. Up to now we thought that the missionary institution founded by the modern believers among the separated souls in Hades would do its work only until the last day. But far from it! After the last judgment the underworldly missionary work will really take off; for then "the overcomers working on the great work of re-creation, whom the other death in their body of incorruption cannot offend, will go into the lake of fire, as already in the beginning Christ went into the prisons in the resurrected spirit body and preached to the spirits, and so they will bring those saved by their service into the city of God" (pp. 42, 64 and others). 42, 64, etc.) What unexpected joy for the missionary believers: "a whole new and very fruitful field of work is opening up!" Besides the Jews, Turks and Gentiles, devils, demons and blasphemers of the Holy Spirit must also be converted! (Ströbel.)

Eschatological Images and Thoughts. Two lectures by L. Josephson, superintendent in Barth. Stuttgart (Steinkopf) 1866. 64 p. cl. 8. 6 Ngr.

In Stralsund, before a numerous assembly of "women, virgins and men who keep their eyes and hearts open for higher knowledge and for spiritual things", Mr. J. developed his "eschatological pictures and thoughts" during the winter before last. He proceeded from the scheme: "What belongs to the last things, can be described under

First, death and the state after death, then the return of the Lord, the millennial kingdom of Christ and the general resurrection, finally the new heaven and the new earth after the judgment, which is followed by bliss or damnation. Only the first two points of view are explained, each in one lecture. For a complete understanding of the lectures it is necessary to remember that one of the main parts of today's piety consists in curiosity. To lift the curtain between this world and the hereafter, to unveil the veil of the future, to ponder theosophically about all kinds of secrets and mysteries, belongs to the essential business of every awakened and awakening person, besides the care for the missionary and tractateu system. Thus, J.'s "eschatological images and thoughts" revolve around the favorite opinions of the fashionable faith: of Hades, Paradise and "prison," of the still imminent "apostasy" and (individual) Antichrist, of the general conversion of the Jews, the first resurrection, the "first and second millennium," etc. Above these mythological, purgatorial and chiliastic crickets, the other ones are not missed, as there are: the "loud, joyful, powerful confessions of our time", the "lively missionary activity", the "great Bible spreading", the "Christian science and literature", the "blessing of the deaconess office and rough house", the "numerous associations" and so on. Of course, all these pieces are not intended to "displace the core of all Christian doctrine, the doctrine of justification by faith alone," - ei forbid; this remains so naturally the "core" that it no longer needs to be dealt with. - As far as the form is concerned, especially in the first lecture, too frequent use is made of puns and antitheses, which are not always meaningful, often only striking. Even the "bold sailor's imagination" does not allow itself to be compelled by the poet's admonishing call to "cast anchor without courage"; it steers merrily toward those shores "where no breath blows more" than at most that of the clairvoyant and his larvae and lemurs. - All this is not to deny the value of individual parts of the lectures. What is said on p. 12 ff. about death, p. 17 f. about the resurrection, p. 39 ff. about the last day, deserves, along with many other details, all attention. But the excellence of the details cannot compensate us for the deficiencies of the whole.

(Ströbel.) · ----------

Ecclesiastical Contemporary History.

I. America.

The "Lutheran and Missionary" on the necessity and binding nature of the church's creeds. With regret we have to perceive how the aforementioned paper, in overstressing the binding nature of the symbols

Unfortunately, we have fallen into Roman principles. Thus we read in the number of September 26 under the above heading: "To say that when members of a church find a creed of their fathers, it is their duty to compare it for themselves with Scripture, and if they find it erroneous or of harmful length, to improve it, we consider to be just as wrong and dangerous as inconsistent, because 1) does this arise from the assumption that one's own examination of Scripture is the ground of faith, while 'faith comes from preaching? - Just as if this contradicts itself, and as if this alone is not a right sermon, which makes me certain from the Scriptures that the Scriptures - not the preacher - thus teaches to believe. But of course, the writer is based on the great error, which is also immediately stated, namely, that "the simple testimony of the church, given by her confessional writings, her cultus, her speaking ministry, is the ordered means for the conversion of the world," that we should therefore - as the pope says - believe because the church teaches it, not - as the Lutheran church teaches - because the Scripture says so and the true church only testifies to it. - "2) The passages of Scripture on which the adherents of this licentious (!) theory rely are unsatisfactory. As to the words of the Savior John 5:39, 'Search the Scriptures, etc?' many excellent theologians and critics, as Beza, Erasmus, Lightfoot, Campbell, Doddridge, Horsley, Heylin, Le Clerc, Bishop Jebb, etc., translate the word *ereunate*, not 'Search,' but 'Ye search,' and thus make out of a manifest inculcation a historical account which has nothing whatever to do with the point in question." Just as if the point in question depended finally on the exegesis of the word *ereunate*, as if the popular exegesis here stood so firmly, and as if not, one now translates the word command-wise or bcrichtswcise, the affirming words of the Savior: "For ye think ye have eternal life within, and it is she that testifieth of mix," remained standing immediately unchallenged, in themselves powerful enough to urge everyone to search the Scriptures. - "In Paul's remark Acts 17, 11: They were the noblest of those in Thessalonica, etc.' nothing more is confirmed than that the Bereans made a praiseworthy inquiry as to whether Paul had rightly cited the prophets as proof of the passion and resurrection of Christ." - So the "whether it was so" is supposed to mean nothing more than "whether Paul had rightly cited"; what an exegesis! There is nothing in this passage "that makes it obligatory for each one to believe only what he learns for himself from Scripture, or to hold fast to his private opinion and faith if he believes something contrary to the judgment of the church of which he claims to be a member." Poor Luther, who held fast to your faith drawn for yourself from Scripture against the judgment of your church, poor Reformation, which would therefore stand on such rotten ground! - The other passages, as Matth. 7, 15., 1 Cor. 10, 15., 1 Joh. 4, 1., 1 Cor. 2, 15. etc. are, as it seems, with good care transitions. - "3) The consequences of this radical (!) theory, if put into practice, would necessarily endanger all doctrinal purity and finally destroy all ecclesiastical fellowship." Why? Because we would "search in vain for the 'faith once given to the saints?' since the church as an organized body, with unity as one of its characteristics, would have disappeared from the earth!" Yes, yes! The unity in spirit and faith is established in such a way that the constitutionally organized church decrees the One Faith by establishing a creed. The One Holy Spirit The One Holy Spirit cannot, with the One Word of Scripture, produce this One Faith in the hearts of men, so that those who have and profess this One Faith are then one church. Well, we Lutherans call this good Roman. C.

St. Louis. Thus the "Observer" of October 11 reports on the progress of the General Synodist efforts at the place mentioned: "Dr. S. W. Harkey has accepted the call as missionary preacher at St. Mark's English Mission Church at St. Louis, Mo. and has begun his work in this important and promising field. Concerning the prospects in St. Louis, Dr. H. writes: "All the fifteen years of my residence here, I have never seen in any city or town of the West such an open

I have found a more suitable field for a large and successful missionary activity than seems to be the case in St. Louis. As things stand at present, the field seems ripe for harvest, and I should not be surprised if, with careful, deliberate procedure, we should be able in a few years to establish three or four English Lutheran congregations in St. Louis, connected with the General Synod. - The feelings with which the Doctor enters his new sphere of activity, he thus expresses: "I will begin the work with all my might. As it seems to me, God's hand is in this matter and if God is for us, who can be against us? - At present, the services in the German Evangelical Church of the (unirten) Rev. Dr. (?) A. W. Rüder, who, together with his people, has shown a hearty interest in this mission since the organization of the small congregation last spring. But it is to be hoped that we will soon be able to secure such support for this mission that the brethren will be able to buy a puffing lot and erect a little church out of it." - C.

Deplorable Confession of the Methodists. According to the October 3 issue of Evangelical Lutheran, the N .Y. Methodist says of their growth: "Among our converts, reversion is still the rule, standing firm the exception.

The General Synod and the Germans. That too little is being done for the Germans on the part of the General Synod in a partisan way, the following complaint is heard in the "Observer" of October 18: "Your statement about the New York Ministry in the number of the 13th of this month has brought several questions of great importance before my mind. You remark that there is an endeavor to Europeanize America, to Germanize our English churches, etc., and that this is not the case. Whatever may be the reason for regarding this movement on the part of the Germans as a national matter, it must be very hurtful to every German General Synodist Lutheran to see the matter regarded in this light, for I believe that there are hundreds and perhaps thousands of German Lutherans who, like myself, are strict General Synodists and would never leave the Synod because of its present doctrinal basis, but who might be driven to it if this question were made a national one. For the unchristian Knownothing prejudice, which just now occasionally shows itself in our English churches against the German members who have taken a stand against symbolism and rationalism, might then be increased to a degree which would make it unpleasant for us German-English Lutherans to remain in these congregations. The question: How shall we bring the Germans into our English churches? has been discussed without a sufficient answer in our ecclesiastical journals until it became stale; but the more important object of providing the Germans with preaching in their own language has seldom been touched upon. One cries out: Amerikanisirt them. But how can one expect to Americanize the thousands of Germans who come annually to this country and to whom an English sermon would be quite useless, who cannot be brought purely into the English churches? The Old Lutherans know this and are doing their utmost to supply them with German preachers, and I can only wish them God's assistance, for they have saved many souls from rationalism and unbelief. Go through our western cities and towns, and you will find that the German General Synod congregations are few and widely scattered, while the Missourians have established congregations in every considerable town. Here (in Cincinnati) is a German population of about 80,000. of whom probably 50,000 are Protestants. The Old Lutherans have two German churches here, an old one that is packed every Sunday, and a recently organized one. We have only one English church, 25 years old, mostly half full. If the General Synod had also founded a German church here 25 years ago, we would now have three or four large churches. What I have said there of Cincinnati is true of every city in the West. The idea that the majority of our German Lutherans are symbolists is, I believe, a great error. Do you want the Germans in the General Synod to be

show your interest by making an active effort to provide them with the means of grace in their own language, establish a German college, send an agent to Germany to bring over pious preachers, and you will find that not all Germans are Symbolists" .

Important application from Philadelphia for Gettysburg. The "Lutheran Magazine" brings the following "editorial article" from the "Lutheran and Missionary," edited for the magazine. "We are now in the perennial, and from a quite reliable source, to communicate the news that there are at present seven theological students in the theological seminary at Gettysburg. In the theological seminary at Philadelphia there are just three and thirty students. We mention this merely as proof that the founding of such an institution was not in vain, that sufficient causes justified our step, and now make another free, generous request. Some time ago, we believe, an attempt was made to unite the theological institutions at Gettysburg and Selinsgrove, but was unsuccessful. The other day, we heard again, something was said concerning a union between Gettysburg and Springfield, Ohio, also that the latter was willing to take the matter into consideration, provided two indispensable conditions were agreed to, namely, J. Gettysburg must place itself firmly and absolutely on the definite platform, or something of the kind, and II. it would be more agreeable to the other institution if Pittsburg, or some place near it, were made the future center of this new school of the prophets. These conditions, however, as far as we know, have not been accepted by GettySburg, and thus, at least for the moment, the union is quite out of the question. Now that GettySburg has stretched his needy hands east and west, and has been cast out by his own friends, we who did not get along well with GettySburg, and had to move away from there in a not very pleasant way, are nevertheless willing to let good be done for wrongs, and now extend to him our hand of friendly invitation. We invite the professors and students to the theological seminary of the Evangelical Lutheran Church in Philadelphia. Sell your institution and unite with us here for the erection of a large, functional building. Your capital would contribute to the support of your professors. Also, we believe, it would not be so difficult to persuade the students to come to us, since, as it seems, the graduates of the Pennsylvania College find their way to Philadelphia very easily, and certainly among the theological students there would also be those to whom the change would be agreeable. The main difficulty could probably arise with the professors and directors, although our conditions are simple, honest and Lutheran. We ask for no money; only that your professors, like ours, affirm the following on taking up their offices, and that without inner support: "I believe that the canonical books of the Old and New Testaments are given by the inspiration of the Holy Spirit, and that they are the perfect and only rule of faith; and I believe that the three general creeds, the Apostolic, Nicene, and Athanasian, express the faith of the general church in accordance with this rule. I believe that the unaltered Augsburg Confession in all its parts agrees with the Word of God as the rule of faith and is a correct expression of doctrine; and I believe that the Apology, the Catechisms of Luther, the Schmalkaldic Articles and the Formula of Concord are a faithful development and defense of the teaching of the Word of God and the doctrine of the Augsburg Confession. I solemnly promise to the all-knowing God that I will always and in all things teach according to the Word of God and the said confessional writings." This is certainly an honest and for every true Lutheran satisfying proposal, which the old Wittenberg would have gladly approved, whether also the new Wittenberg would not approve it? If Gettysburg and Selinsgrove are so obstinate and unmerciful, why not crown this jubilee year especially by a union between Philadelphia and Gettysburg? Our heart and platform is big enough

for -still dr ei professors and seven students. Gcttysburg, of course, cannot expect to draw Philadelphia to itself. The three professors must yield to the preponderating power of five, and it is easier for seven students to follow three and thirty than that three and thirty should follow seven. If this friendly offer is accepted, we intend to take a further step in the good cause and invite the so-called General Synod to join the Concilium. If this is done, then a beautiful future is certainly in prospect for our church, and then we sing:

"The year of jubilee is come, Return home, lost multitude of sinners."

Some things from the negotiations of the "General Council of Churches", namely what it answered to the concerns of the Ohio Synod. Dear readers of "Lehre und Wehre" will remember that the Ohio Synod, at its special meeting in Hamilton, postponed joining the "General Council of Churches," but elected five delegates to urge the removal of certain obstacles to cordial cooperation with the said Council of Churches: The fostering of chiliastic views, ties with secret societies, the practice of mixed communion, the exchange of pulpits with false-believing preachers, and that they wanted to demand that the church council should declare itself against such evils and demand an acceptance of this declaration from the synods of its association. This resolution was carried out and we now take from Fort-Wayner newspapers the following resolutions of the Church Council meeting there on this point. After this matter had been debated for some time at the meeting of Saturday, 23rd February, it was agreed that a committee of twelve members, one from each of the twelve representative Synods, should be appointed to report on this matter, if possible, by Monday. This committee report reads: "1. Resolved: That the "General Council of Churches" rejoice that the 'General Synod of Ohio' regards union with this body as an object of desirable hope, and that it regrets that the absence of our Constitution, besides other difficulties, has prevented them from uniting with us even now. 2. resolved: That this Church Council finds nothing in its "fundamental principles of confession and church government," in its Constitution, and in its relationship to the four points established, which justifies a doubt that its decisions on all these points, if brought before it from the constitutional path, would be consistent with the Holy Scriptures and the confessions of the church. Scripture and the confessions of the Church. 3. resolved: That as soon as any official evidence should be brought before this body by constitutional means, that by the intervention or non-intervention of one of its synods, un-Lutheran doctrines or practices were being carried out, it would use all its constitutional power to instruct the people of the better, and to remove such things as soon as possible. 4 Resolved: That, as the Iowa Synod intends to bring forward most of these points also, we refer our dear brethren of the Ohio Synod to the resolution which the Church Council will pass in their matter, as answering at the same time their questions also." With respect to the Iowans, the committee report impressed on Monday, which was also adopted after brief debate, now read thus, "Resolved: That the .General Council of Churches' is not prepared to subscribe to the declaration of the Iowa Synod as the proper logical conclusion and application of the negatives of our Confessions, and that we refer the matter to the District Synods until such time as, by the assistance of God the Holy. Spirit and by the guidance of Divine Providence, we are able to see clearly in the whole /Allgemeiner Kirchenrath* and in all its congregations in all particulars of the precis and dcs ecclesiastical custom. For the achievement of this goal we want to ask unceasingly." -The Church Council thus refused to decide on these important issues for this time and postponed the matter. - In response to the remarks made by our Synod, the Committee proposed the following

struck; "Resolved: That we hereby return the kind consideration of the Missouri Synod, a body which by its faithfulness in word, work and suffering in adhering to the pure currency of the Holy. Scripture as confessed by our Church, has earned a place in the love and respect of every true Lutheran. Resolved: That we sincerely esteem the honest expressions of opinion of our brethren as to the best means of uniting our church, and that we are willing to selectively eject from the future sessions of this body a time when we will meet with them simply as a free conference." -As we have just heard, the Iowa Synod is said not to have joined the "Church Council" for the sake of the above resolutions, concerning secret societies, mixed Abrndmahl fellowship, etc.

Methodist Lamentations. In the "Apologist" No. 47 we find the following: "Is it not heartbreaking that for some time we have made only regress instead of progress in a city which at least counts 75,000 Germans? Hasn't the missionary spirit of the German Methodists in Ciminnati almost died out? What we need in order to convince the German people in this city that German Methodism is still alive and has a mission, what we need in order to awaken the missionary spirit among ourselves, in order to call back the good old cells of which one speaks so much while putting one's hands in one's lap, in order to unite the members of the church in fervent love and to inspire them for that to which God has called us as a people - is an enterprise that sets us in action. Whoever doubts it, go to Evansville and compare the present condition of the congregation there with what it was before they undertook the improvement of their church property."

Methodist financial services. In the same number of the "Apologist" it says: "In the afternoon at half past two o'clock it was appointed that I should preach in the English language. Our English brethren from the two Methodist congregations in the city, along with many others, also arrived and filled the house. However, the financial purpose of this meeting was not achieved for the reasons already mentioned.

The unification of the Presbyterians of the old and new schools does not meet with the initial approval of the individual presbyteries. Of the presbyteries of the old school, which have so far voted on the "proposed" points of unification, a very large majority have declared themselves against it. The reason given is mostly that experience has shown how the separation has eliminated the harmful doctrinal disputes that greatly hindered the work on the kingdom of God, and how since then both parties have worked with much greater success than before the separation. It is contended that the same doctrinal differences still exist now, and that union is likely to lead to new frictions. The Presbyterians of the old school are more strictly Calvinistic a!s those of the new. (The Evangelist.)

The "Reformirte Kirchenzeitung" seems to have been somewhat blown away by the modern scientific wind baggage; it informs its readers in No. 858 of the following: "Greenland, where there is now an almost eternal winter, was formerly a warm country. For this assertion speaks among other things the discovery of a fossil forest. It was discovered under the 70th degree of northern latitude, that is, in a region whose average annual temperature is currently 6.3 degrees below the ice point. A lot of samples of this forest have been sent to England for examination. All indications speak for the fact that this forest has grown once before so and so many hundred thousand years (!) on the same place, where one has found now its fossilized remains under the snow and ice in a vegetationless polar region. The tree species, which one has recognized from these remains, prosper now only under 10 to 20 degrees of southern latitude, e.g. in California, Japan etc.. Also representatives of the German oak, the walnut, the plane tree, Magnoline etc., one has found there; under these trees the hazelnut stands, brambles, ephen etc. grew, mwund luxuriant fern herbs covered the ground.

To imagine such a large forest under the present climate of the 70th degree of latitude makes a wonderful impression; what revolution must the earth have undergone for these changes to take place l

Union on the occasion of a Fair in Muscatine and its consequences. Thus reports the unirt-evangel. Preacher Campmeier: "Some weeks ago I was invited with my congregation to a meeting of the local Germans, the purpose of which was the beautification of the town churchyard, which invitation I accepted. When they wanted to proceed to the discussions without prayer, I remarked that it would be right to open the meeting with prayer, which was done. It seemed that much was not right. Then it was suggested that a fair be held to raise money for the aforementioned purpose. I remarked that I thought it would be better to raise money for this purpose through voluntary contributions. But since most were in favor of a fair, and the same was eagerly advocated by Pastor Obermann and a Methodist preacher and local preacher, I and the German Baptist preacher with a few others were outvoted by a large majority, and I had to serve as the target of the mockery of the wanton victors thereafter. The fair was prepared. Nothing should occur on it "that could offend a Christian mind", Pastor Obermann admonished. - When the time approached, after prayer and careful consideration, I decided to accept the invitation and hoped to make a good confession of my faithfulness. But I was mistaken, for I found no permission to do so. It was quite a jolly affair. The fair was a secondary matter, but the theater was the main thing. The gymnasts performed the theater shows. One of them, who played a leading role, is the school teacher of the German Methodists. For a change, the singing choirs of the Protestant independent congregation and the Methodist congregation also appeared on the stage and let themselves be heard. Needless to say, there was much clapping and stomping. There was no sign of any remembrance of death and the grave. After careful, prayerful consideration, I came to the decision to invite the Methodists, Protestants and gymnasts who had been allied to the theater fair to our church on Palm Sunday evening for a Christian post-fair celebration. The curious invitation was accepted by the people and the church was almost overcrowded. Already in the entrance of the speech some of the gymnasts stomped, murmured and cursed, as I heard afterwards. The uproar, however, only broke tos when I briefly and seriously reprimanded a performance that had previously taken place in the theater. The aforementioned teacher, who is himself engaged, had publicly given a kiss to the daughter of a leader of the Protestant community. Later I learned that this person was also the engaged bride of a gymnast and a gymnastics nurse, and that she had been among my listeners. Now a great noise arose. Some of the gymnasts were raging on and in front of the stairs. I tried to go there, but they would not let me. Pastor Obermann came to the pulpit, but was not heard at all. I then began to recite and sing a verse of the hymn: "Prepare yourselves, Christian people:

"Struggle right the few years, Eh' ihr
kommt auf die Todtenbahre, Kurz, kurz
ist unser Lebenslauf!" etc.

The congregation joined in and the disturbers were driven out. The church nevertheless remained full, and henceforth all was quiet." The "holy" Methodist preacher Winter defends this fair nonsense in the "holy" apologist. Didn't it make money! He writes: "The whole Fair was held in the most beautiful harmony. Not the slightest evidence of strife or naughtiness was noticeable, and the result was a brilliant one."

Methodist "spirit" preachers are beginning to read off their "written" sermons. Dr. Nast must apologize for having done it twice. In the Apologist of Dec. 2, the editor reports: "A brother from the west reports to the senior editor that the reading of his sermon during his visit to the last Southwestern Methodist meeting was not a problem.

The new church had been founded on the idea that the new conference would arouse great dissatisfaction. Even greater dissatisfaction has arisen, however, because several young preachers, relying on the example given to them, are now in the habit of reading out their sermon. As sad and disconcerting as this report is, we sincerely thank the reporter for his fraternal openness, through which we are able to speak out about our own actions, as well as about what, according to the report, young preachers are doing based on our example. There are only two sermons that I delivered in German with the help of a manuscript during my thirty-two years of preaching. One was a jubilee sermon, which contains a lot of history and statistics, and the other was the sermon I preached at the conference in Belleville and twice before at the dedication of a church. The reason why I preferred to present it in writing was the special nature and tendency of this sermon. It was an attempt to solve one of the most difficult problems of theology - the doctrine of the free will of man and the question of the beatitude of those to whom God has not revealed his will through his word - an argumentation which demanded precise definitions and therefore great caution in the choice of expression, and in which the preacher had to keep strictly within the bounds which the subject matter set for him, without allowing him to point out one side or the other in the urge of his feelings. There are certain kinds of sermons and there are certain solemn occasions when the reading of a lecture should not give offense to any congregation. Such an occasion and such a sermon seemed to me to be the one I gave at the conference. To my own feelings it would have been more appropriate to give a free lecture on another subject, but I was told that the sermon on John 7:16, 17 would be of special interest to the preachers. I could have delivered it without the help of my manuscript, but I was afraid it would be too long if I did not stick to what I had written. I also needed the manuscript only as a railing. I did not read the sermon as something foreign to me, but directed my gaze to it only to the extent that I knew when to turn a page.

The Wesleyancr and the Protestant - Methodists decided some time ago to unite. This was carried out, but the unification did not stand. Out of this a dispute has arisen over the college at Adrian, Mich. Both designations make claim to it. The last General Conference of Wesleyans collected $2,800 to conduct a trial over it.

II. **Abroad**.

The Erlangen Faculty. In the Mecklenburgische Kirchenblatt of August this year, a report is given of this year's Leipzig Pastoral Conference. According to this report, the reporter does not seem to have a particularly high opinion of the Lutheran character of that faculty. He reports that Luthardt called it "praecipuum membrum of the Lutheran church," to which he, the reporter, puts an exclamation and question mark and adds: "That nothing less than genuine Lutheranism is to be found in this faculty will have to be admitted to the new Lutheran church newspaper."

From Baden. On August 20, the Geheime Kirchenrath and professor of theology Dr. Rothe died in Heidelberg after a short illness. His death is a heavy loss for the so-called Progress Party, which has lost with him its undoubtedly most witty leader. "To what a blessing," remarks a reporter, "this highly gifted man, who was exceedingly amiable in his dealings, could have become for the Baden regional church, if he had not seven years ago taken such a hostile position, and one which increased in hostility from year to year, toward the positive direction in our church!" (Ref. Kirchenztg.)

From Scotland. At the last meeting of the Synod of Presbyterian Churches, the question was long and animatedly discussed whether or not the congregations should be allowed to have organs, or as the fanatics call them, pipe boxes, in their churches. A certain Mr. Roberts protested vigorously against the use of this devotional instrument, of which, he asserted, the early Christians had never availed themselves. If organs promoted piety, then the Holy Spirit would obviously have given the first Christians the right to use them in the apostolate. If organs promoted piety, it seems that the Holy Spirit would have inspired the first Christians in the apostolic age to install them in their places of worship. It was remarked to the speaker that the invention of organs was several centuries later than the founding of Christianity, and that even if organs had existed 1800 years ago, Christians would have been embarrassed to display them because they had their churches. After all, the use of organs was forbidden by the assembly. (Ref. Kirchenztg.)

In Frankfurt a. M., a number of Lutheran Christians, making use of the religious freedom that applies there, have joined together to form a special congregation, without separating from the Lutheran church of Frankfurt, which resolutely demands and has procured faithful preaching and practices strict communion discipline. The Senate in Frankfurt is so approving that it has given the orphanage church in Frankfurt to this congregation for its use. At the beginning of June last year, the first service was held there by Prof. v. Zezschwitz, who alone prevented the complete renunciation of this Lutheran congregation from the Frankfurt "Landeskirche". - Another very beautiful, salutary institution was established in Frankfurt, a Christian hostel for female messengers, called Marthaherberge. (Stader-SonntagSbl.)

Bremen. Pastor Bulle of Bremen, recently permanently employed at the Lutheran cathedral, captivates a large audience, especially the light-hearted ladies, by his appearance and his sermons. We wish the large cathedral congregation of casually 40,000 souls, more than dm One among the five, who preaches the revealed gospel to them. But this fifth, Bull, whose brainchild is he? He has printed a sermon on "The Divine Trinity", which is not the fulfillment of good wishes. Not only is the Christian Trinity called a "sense-confusing, reason-mocking exaggerated way of speaking" in which "no man can think of anything"; it is also quite impudently asserted: "It was the after-effect of the old pagan doctrine of the gods which now reintroduced the two God-persons within Christianity; it was a victory, a revenge of paganism, which threw this apple of discord (of the divinity of Christ) among the crowd of Christ-believers." You see, Bulle wants to gain a place of honor among thinking Christians; and to a thinking Christian, the Trinity and the deity of Christ are considered a piece of paganism. But what might the thinking Bulle have in mind when he preaches: "In the Son of God the basic powers of God's government are embodied, in him the spirit and love have become flesh"? I mean, one has nothing in mind when one thinks of Christ as a mere human being. But it is so genuinely human and noble, when one has dethroned a king, to still leave him the title of king. But what is the use of many words for everyday things! Nevertheless, it is a sad sign that the water-clear speech fuselage is so eagerly awarded. At the request of the church builders (churchwardens), the sermon is printed, for the benefit of a children's custodial institution. May God only preserve the churches in Bremen, which are getting lower and lower! At two other churches, preachers have been chosen who make up a worthy cloverleaf with a bullet, and have delivered the proofs of this in print. (Dr. Münkel's Neues Zeitblatt.)

Papal questions. The pope has sent the following questions to the bishops, which they are to answer in three to four months: "Whether the canonical regulation forbidding the admission of heretics and schismatics as godparents would be observed. What means can be used against the abuses that arise from civil marriage? Whether the conditions and cautions would be observed, under which the holy

Does the Holy See allow mixed marriages? How to remove from the sermons all that is frivolous and vain and not derived from the holy scriptures and traditions? How to prevent the evil that arises from the complete exemption of schools from all spiritual authority, which in some places are subject only to civil law? What regulations are to be made so that the clergy receive sufficient instruction and can profitably participate in literary, philosophical and theological studies in the seminaries? What means can be used to encourage the clergy not to neglect their spiritual studies after completing their school course, but to devote themselves to them even more diligently?

(Ref. Kirchenztg.)

Spain. The current state of Spain's culture is in a very bad way. Out of 72,000 municipalities in the monarchy, more than 12,000 cannot read or write. Even 422 mayors are unable to read and write.

(Pilgrim from Saxony.)

From Schleswig-Holstein, which, as they say, is purely Lutheran, Hort also speaks out in favor of the Union with ever more open inclination and friendship. In Idstedt, an ecclesiastical conference took place on St. Jacob's Day under the chairmanship of Provost Versmann of Itzehoe, in which the theses of Dr. Dove, Professor of Canon Law in Kiel, were discussed. They concerned the ecclesiastical organization of Schleswig-Holstein. On the basis of the theses, three sentences of Prof. Lipsius were finally generally accepted: 1) The ecclesiastical conference demands a presbyterial and synodal constitution for the Schleswig-Holstein church under provisional subordination to the Ministry of Culture (in Berlin) for the earliest possible implementation of Article 15 of the (Prussian) constitution. 2) A Provincial Consistory is to be entrusted with the execution of Article 15 under the direction of the Ministry of Culture, which, however, is to leave everything in doctrine, cultus and custom in the status guo (present state) until the Provincial Synod convenes. 3) In the meantime, the Provincial Church shall, in accordance with past practice, assist other evangelical fellow-Christians who reside in its midst and make use of the activities of its ecclesiastical office as well as its ecclesiastical institutions, to satisfy their needs, but in particular to grant them full communion while maintaining the existing rite. A change of confession is prevented by the participation of Reformed or Uniate Christians in Holy Communion according to the Lutheran rite. The Lutheran rite does not confer a change of confession. - Three voices were raised against the last, third sentence, who wanted communion to be granted only in such places where there were no Uniate or Reformed churches. No great difference. In conclusion, the President emphasized with satisfaction that not a single voice had been raised in the assembly that denied sacramental communion to those of other faiths at all, or wanted to make it dependent on tacit approval of Lutheran doctrine. General-Superintendent Godt of Schleswig also concurred; Bishop Koopmann of Holstein, who signed the Leipzig sentences, was not present. Professor Weiß declared himself against provisional subordination to the Minister of Spiritual Affairs and in favor of immediate subordination to the Berlin Ober-Kirchenrath. But Andre countered that this could easily be interpreted as an imposition on the Union and, especially in Northern Schleswig, could be used as a lever for political agitation. Nevertheless, it was unanimously stated that the goal of church development for Schleswig-Holstein was integration into the Prussian state church, i.e. common worship and church government. And they will soon pursue this as the right goal in all places. (Immanuel.)

Hermannsburg. In his sermon (about Jacob's struggle) to a delegation of missionaries sent out on September 4, Fr. Harms said: "Satan dislikes nothing more than God's word; he loves to get rid of it. He has it today

The children of God are now particularly serious in their intention to be led away from the loud, pure word of God and to be caught in the net of the union. Do not let yourselves be caught in this net. Do not think: with us, who are going to India, Africa and America, there is no need for this; for Satan wants to unite the world and Christianity, truth and error with each other everywhere, so we must be careful and on our guard that we do not depart from the faith of our fathers. We want to set a good example for you in our homeland, and I promise you here before God's face that I will never get involved with the Union, I will never bow down to an unconstitutional church regime, I will never admit unconformists to the Sacrament, not even as guests. I beg you to do the same, then you will have enough struggle and strife; but there is no harm in that, for our whole life should be nothing but a great struggle." - May God help that the word never lacks the deed. May he give the faithful confessor much victory in the truth. (Immanuel.)

Mecklenburg. The casino in the seaside resort of Doberan was abolished by His Royal Highness the Grand Duke Friedrich Franz of Schwerin after a motion to that effect was not accepted by the estates. A good deed worth the money it requires. (Immanuel.)

Bishop Koopmann of Holstein, together with a number of like-minded pastors at the united church congress in Kiel, seriously objected to the ecclesiastical incorporation of the country into the Prussian Union. But will it help? At first, of course, one does not want to expect too much of the Lutherans; but even if name, title and consistory remain according to their wishes, this is the surest way to a gradual transfer. The unionist attitude is also there, as in all places, far predominant among pastors as well as laymen. The professor of canon law, Dr. Hermann from Göttingen, gave a lecture on the first question to be discussed: "To what extent do the Protestant special confessions in the present need an independent ecclesiastical structure for their safeguarding and prosperous effectiveness? Starting from the historical record, he showed that the constitution of both the Lutheran and the Reformed churches had never been determined solely by confession, but that political circumstances had always had a strong influence. Why should the church not also rewrite itself in the face of new political circumstances? The special confessions were certainly justified in doctrinal matters, but so was the unified regime. The people should keep their catechism and hymnbooks (the bad ones too?), and it would be a gain for everyone if the confessional roughness were to be abolished by the union and the smaller church were to be joined to a larger whole. To this, Bishop Koopmann, after having consulted with his friends beforehand, answered as their spokesman about the following: It would be sacrilege if force were to be used against a silent church body that has had no organ to speak out, no constitution, no synod based on the Lutheran confession. If there were a mouth of the church and if the church spoke through it: I want to place myself under a non-Lutheran regime, I do not want to be Lutheran - one would have to weep over it, but one could not prevent it. But before such a mouth is there, one should not dare such a thing. - Here in this country, we stand in the Lutheran Church, which does not mean: we have doctrine, we have dogmatics, but it means: we are those who have found life and salvation on the path that has been called the Evangelical Lutheran for three hundred years. We do not deny "that Andre also found the way of life - they are dear brothers to us - but we have the unobstructed word, the least obstructed way. And we have a Lutheran church in both duchies since the Reformation, legally well-established, which until now was bound to the special confession in all its members from the highest bishop to the least man. And if we should now have a supreme bishop of a different confession, then it is God's gracious providence that the right of the Lutheran Church

is established by the Peace of Westphalia.*) Corresponding to the right we have is the duty that we keep the oath of fidelity against the Lutheran Church to which we belong. †) Are we not an organism? Are we only conglomerate? ‡) No, we have the right of a Lutheran headship, not only temporarily for transition, but for all eternity, as long as we are a Lutheran church. And should this right be endangered by Article 7 of the Augsburg Confession? Is the organism of the church a ceremony? This doctrine the ancient fathers would have rejected with great protest. Or is it endangered by political events? What has politics to do with the kingdom of God! - Or should we let ourselves be lured by the promised stimulation, which is promised to the Lutheran Church by the Union? What peace has the Union brought? Ecclesiastical independence is gospel, the Union is law. The law, however, causes wrath. What can we do about it if the Union that has been introduced in the old provinces cannot get along with us? Those who want to introduce union in this country may well realize what a blow they thereby deal to the kingdom of God, what a torch they throw among those who have sworn their oath to the Lutheran Church! Here in this church stood the man who became my father in Jesus Christ, Claus Harms. It is 1867 the anniversary of his theses. And how does Claus Harms say? "As a poor maid, one wants to make the Lutheran church rich by copulation. Do not perform the act on Luther's grave. His bones could come to life - and then woe to you!" - Yes, woe may well be done to us, but the woe does not fall on us. ----------

The royal government has established special consistories: 1) for Nassau in Wiesbaden, 2) for Schleswig-Holstein in Kiel. On the other hand, the three existing consistories for Electoral Hesse will be left in place in the same way, as will be the case with the consistories in Hanover. - The purpose of these consistories - and this is what matters - is evident from an article in the so-called "Provinzial-Correspondenz," a journal that the government itself publishes in order to make known its will and opinion for all provinces. These consistories in Holstein, etc., are not intended to serve the church faithfully to the Lutheran confession, as one would think, and to preserve its rights and orders; rather, it literally says: "Our king has from the beginning pronounced the principle for Schleswig-Holstein, as well as for the other new provinces, that an affiliation of these to the existing union in Prussia is not permissible other than by the "free and independent" decision of the authorized organs of the respective provincial churches. Therefore, it is especially important to create such appointed bodies wherever they have not existed up to now. The task of the newly established Consistory will therefore be above all to call into being presbyteries and synods. It will then be up to these bodies to initiate further development." Yes, we know from experience what an excellent machinery synods are for developing and carrying out what is everywhere in the spirit of the times and in the air. So the union is as good as certain for them there, especially since a large and powerful party is already openly demanding it. However, out of consideration for a reluctant minority, this gift will not be given to them immediately, but gradually - through the "appointed" mouth and the right organs. And they themselves will take care of them in the best way.

(Immanuel.)

The fifth conference of reformed pastors, elders and candidates of Germany took place on June 19 and 20 in Detmold. In all, 66 preachers and elders from Holland, Rhine Prussia, Hanover, Holstein, Nassau, Bremen and Lippe were present. The discussion of the Union question was introduced by a paper of Dr. Hugues from Celle, who presented nine theses against the Union. However, the following spoke

*) How has this peace been respected in Prussia so far? †) Everything will depend on that now. ‡) Individual pieces thrown together?

The members of the church expressed different views, and there was no vote for or against. Those from East Frisia expressed themselves favorably to the Union, but they were told from experience that the Union was not favorable to reformed doctrine, order and worship, whereupon they said they would reconsider the matter. Since then we read that a significant number of East Frisian preachers have published a statement saying that they are not favorable to the Union, but "wish to see the full independence of the Reformed Church preserved." - Unfortunately, we have to mention a not pleasant incident from the negotiations. Pastor Krafft from Elberfeld proposed that the conference should "bear witness" to the truthfulness and faithlessness of the Holy Scriptures. Scripture. Such testimonies have always been customary in the Reformed Church at similar gatherings, in that the truthfulness is thereby made emphatic. Here, however, objections were raised against it, first by Past. Mallet, not the old one, from Bremen. He did not want the newer, critical theology to be condemned by such a testimony. And although a milder proposal was made, to confess only to the divine inspiration of the holy scriptures in general, it was not possible to find a solution to the problem. And although a milder proposal was made to confess only to the divine inspiration of the Holy Scriptures in general, this did not prevail either, but a majority decision was made to proceed to the order of the day.

(Evangelist.)

The Protestant Association held its second annual festival in Neustadt a. H. in the Palatinate on September 26 and 27. Two questions occupied him particularly, namely the Union and the historical Christ. Schenkel, who also led the great word here, is completely serious about the Union. Union means to him the principle that the emphasis of Christianity is not based on ecclesiastical dogma, but on the Christian moral community of life. The conventional dogmatic barriers are abolished. The confessional writings no longer have binding force. In the confessional writings, only that which belongs to morality is valid (-"the principles from which the Christian moral community of life of the Protestants has taken its origin, and by which it is still perpetually supported."). Whoever professes only these moral principles, may he otherwise be orthodox or free-minded, may teach publicly in the church. Everyone can teach as he likes, orthodox or otherwise, if he only holds communion with all and recognizes a church regiment for all. Thesis 9 then reads: "The ultimate goal of the Union Foundation in Germany is the German Protestant national church, the development of which by no means excludes the continued existence of provincial ecclesiastical peculiarities." Finally, Thesis 10 states: "For the time being, every effort must be made to remove the barriers that still inhibit the free doctrinal movement in the individual regional churches, and to ensure that the equal rights of the various churches, which are based on the Gospel (?), are guaranteed: The various directions based on the Gospel, namely the scientifically free and the so-called confessional, should not only not be hindered by further ecclesiastical regulations, but should be recognized by church law. - In the lecture that followed the theses, Schenkel again summarized his opinion on the confessions in three sentences. According to this, only this is valid of the confessions: 1) The holy scripture is the highest "historical source of knowledge". Very finely he says: historical source of knowledge. Up to now no better knowledge has been revealed, but what will happen further, he leaves open. If, for example, natural science will shed a brighter light on the origin of the heavens and the earth, then it is to be accepted as the higher one with thanks. 2) In no man has God revealed Himself so perfectly as in the person of Jesus Christ. All that the confessions say of salvation in Christ, of the forgiveness of sins through his blood, of our justification by faith alone, shrinks to the sentence: "Salvation comes not from obedience to the church, but from fellowship with the Savior." Finally, 3) the Reformers are said to have intended with the Confessions especially this: "The congregation of all believers is called to self-government and is not under the tutelage of a clergy equipped with supernatural gifts." (Freimund.)

The parties at the synodal meeting of the Eastern Reformed Synod, held at Baltimore on October 16. Saturday. The Lider Nominations Committee submitted its report. An objection was raised on the grounds that the candidates nominated for the various offices, and especially those for the seminary office, were all of the strict church persuasion. The objection provoked vehement counter remarks. However, these omissions were soon subdued. The extreme left was of the opinion that their party should also be represented in the authority, so that they could learn what was being taught in the seminary. On the other hand, the extreme right claimed that people who declared that they could not in good conscience support the institutions under present circumstances were not well suited to hold such a post. Others were very critical of the fact that there was even talk of parties. Still others remarked that it was difficult to ignore facts. (Ref. Kirchenz.)

France. (Statistical), The Lutheran Church of France currently comprises 44 consistories. 232 parishes with 199 "Filialgemeinde," 392 churches, 658 schools and 303 pastors. - The Reformed Church counts 165 consistories, 489 parishes with 692 filial congregations, 895 houses of worship, 1304 schools, and 661 pastors. - The free churches count 195 places of worship and 98 pastors. In Paris, there are currently 37 Protestant houses of worship with 53 pastors, who preach partly in French, partly in English, partly in German. The church of the Augsburg confession, which has about 40,000 souls, has 15 places of worship and 26 pastors and assistant pastors. It has 48 schools and infant schools, which are attended by about 5000 children. (Ev. Luth. Gemeindeblatt.)

From Switzerland. From June 27 to July 3, the Rhaetian Synod met in Th u sis. Besides the usual business, the examination and ordination of the candidates, and some other ecclesiastical matters, e.g. the tightening of the ordinance of eschatology, it was especially the revision of the synodal rule which provoked long and lively debates and took up three full sessions. The question was whether the previous commitment to the Helvetic Confession should remain or fall. It was argued that this confession had completely disappeared from the consciousness of the people and that in various doctrinal provisions it was not in harmony with the Holy Scriptures. On the other hand, the necessity and expediency of the elimination of the Helvetic Confession was most resolutely denied. Nevertheless, it was finally eliminated "for the sake of peace. At the same time, however, the commitment to "the Word of God contained in the Holy Scriptures" proposed by the church council was rejected, and in the synodal vow the commitment was expressed: "to proclaim the Word of God according to the Holy Scriptures, especially those of the New Testament, according to the principles of the Protestant Reformed Church to the best of one's knowledge and conscience.

(Evangelist.)

Russia, The Lutheran provost Dobner in Kolzerau is deposed because he published a book in Latvian which presents the doctrines of distinction of the different confessions. The Lutheran Consistory for Livonia received a strict reprimand not to prevent the publication of this book! From the cathol. The Catholic clergy, in whose diocese there are Greeks who do not have a church there, are required to lend their church for the joint use of the Greek-Unionist and Orthodox rites. After that refused, the government ordered to erect in "these" churches for these rites special altars. Protests in vain. (Behrend's Monatsschrift)